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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## REAGAN WITHDRAWS HART NOMINATION



## GAY COMIX / BOOK SUPPLEMENT



# GayCommunityNews

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Ken Lovett

**Hail, Mary.** Mother Inferior (left) and Sister Sit of the Australian branch of the Sisters of Perpetual Indulgence gave their blessing at the recent launching in Sydney of the National Campaign Against Police Harassment of Lesbians and Gay Men. A cooperative effort by the Gay Solidarity Group, Gay Counselling Service and Gay Rights Lobby, the Campaign will begin by educating gay people about their legal rights. The Sisters are seen here blessing stacks of wallet-sized cards listing "Rights on Arrest." The ceremony ended with the Gay Liberation Quire singing "Thank You Lord for Gay Liberation."

## Wisconsin Governor Signs First State Gay Rights Law

By Scott Brookie

MADISON, WI — The nation's first statewide law banning discrimination on the basis of sexual orientation went into effect in Wisconsin on March 3.

The bill, passed by the Wisconsin state Assembly in November and by the State Senate on February 17 (see *GCN*, Vol. 9, No. 31), was signed by Republican Governor Lee Dreyfus on February 25 and published on Tuesday, March 2. A bill becomes law in Wisconsin the day after it is published.

In the private sector, violators of the new law are subject to fines of up to \$1,000 for the first offense and up to \$10,000 for more than one offense in five years. Persons who are discriminated against in the public sector can bring complaints to the state Equal Opportunity Commission. In addition, persons who feel that they have been discriminated against can bring suit in court to recover damages.

Two major daily newspapers in Wisconsin published editorials supporting the new law. The Madison *Capital Times* commented, "That [the bill] finally passed, and got Lee Dreyfus's signature is not, as some would have it, a sign of civilization's imminent collapse. Rather, it reflects a growing recognition that people's private sexual behavior should have no bearing on their access to jobs and housing."

"Callers and letter writers, many of them alerted by fundamentalist Christian radio stations in Milwaukee and Madison, told the governor that homosexuality ran counter to biblical injunction. If people want to believe as much, they are entitled to do so, but their beliefs ought not to dictate social policy for all of us. And those who

like to invoke Christianity to deny others their humanity would do well to acknowledge two other tenets of the faith: that we should love one another, and that we should treat people as we would like ourselves to be treated. That, in essence, is what is at stake here, as in the larger struggle for human rights," the editorial concluded.

And the Milwaukee *Journal*, in a front-page editorial on February 26, commented, "Dreyfus and the lawmakers can be proud that Wisconsin now forbids sexual-preference discrimination, as it has forbidden other forms of bias. What is regrettable is that intolerance made the law necessary." The editorial also noted that, "... the issue is not homosexuality. The issue is an undeniable form of discrimination."

The bill, whose primary sponsor was Rep. David Clarenbach (D-Madison), outlaws discrimination on the basis of sexual orientation in housing, employment in both the public and private sectors, public accommodations, the National Guard, and administrative rules (e.g., agency operating procedures). Any firm, whether within or outside Wisconsin, which has a contract with the state, is also bound by the law.

It is generally acknowledged that widespread support from the mainstream religious organizations was instrumental in the bill's passage. "It really needs to be said that without the mainline churches, this wouldn't have happened," commented Ralph Navarro of the Milwaukee gay paper, *Our Horizons*. Dan Curd, an aide to Clarenbach, credited the Milwaukee organization Committee for Fundamental Judeo-Christian Human Rights (CFJCHR) and its chairperson Leon Rouse, with "a miracle" in marshalling religious

support in the Milwaukee area.

Rouse, in an interview with *GCN*, described an extensive campaign by the CFJCHR involving personal contact with numerous clergy of several religious denominations. Partly as a result of this campaign, the Common Council of Milwaukee (similar to a city council) passed an anti-discrimination law in July of 1980, according to Rouse. He noted that the mo-

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## Judge Dismisses Charges Against Thompson, Reeves

By Larry Goldsmith

BOSTON — Charges of "indecent assault and battery on a minor under the age of 14" brought against activists Tom Reeves and Michael Thompson were dismissed on March 2 in Dorchester Municipal Court when the alleged "victim" invoked the Fifth Amendment and refused to testify.

The boy's attorney, Paul McGill, told Judge Darrell Outlaw that testimony by his client might lead to self-incrimination on a number of other charges.

Suffolk County Assistant District Attorney James Hamrock protested the move, arguing that potential self-incrimination should be decided during testimony on a question-by-question basis. But Judge Outlaw claimed he had no choice but to dismiss the charges.

Reeves told *GCN* that he was relieved at the dismissal but that he would have preferred to have been tried and found not guilty. The activist expressed concern that because the charges were never addressed, the police might at some

## Claims Gays Defeated Him Reagan Nominee For Rights Post Declines the Offer

By David Morris

PHILADELPHIA — Responding to the disclosure of questionable personal dealings and to strong opposition from civil rights groups, Rev. B. Sam Hart has requested that the Reagan administration withdraw his nomination to the Civil Rights Commission.

Hart, a conservative black radio evangelist from Philadelphia, made the request after it was learned that his radio station had defaulted on a Small Business Administration loan and was behind in payments to a minority loan program in Pennsylvania and that he had not been a registered voter since 1960. In addition, rumors that Hart is not a U.S. citizen surfaced when it was discovered that no public records support his statements about when and where he was born.

Hart's nomination was opposed by both U.S. senators from Pennsylvania on the grounds that the administration had ignored traditional senatorial courtesy by not consulting them beforehand.

But it is generally agreed that a major factor in Hart's withdrawal was the strong opposition from gay, black, Hispanic and other civil rights groups that resulted from statements Hart made to the press when the nomination was announced. Hart told reporters on February 10 that he does not believe lesbians and gay men have a civil rights cause, that he opposes the Equal Rights Amendment, that he is against busing as a means of integrating schools and that he agrees with Reagan's proposal to make private segregated schools tax-exempt (see *GCN*, Vol. 9., No. 31).

Hart said in a February 26 tele-

vision interview in Philadelphia, however, that he believes homosexuals are sinners but have civil rights. "Every person has civil rights," he said. "But let me say that if Mr. A over here is a liar, he still has civil rights. Or let's say he is an adulterer; he still has civil rights. Homosexuality is a moral issue, not a civil rights issue."

According to Susan Green of Gay Rights National Lobby (GRNL), Hart blamed gay people for his defeat. "I don't think it would be fair for the gay community to take all the credit," Green countered, "but I do think we deserve a large part of it."

GRNL was one of a large number of national and Pennsylvania organizations to oppose the nomination in what Pennsylvania activist Tony Sylvester called a "spontaneous reaction" to Hart's comments to the press. Green said GRNL was contacted by Arnold Torres, national executive director of the League of United Latin American Citizens (LULAC), and invited to join a coalition of national groups LULAC was forming to protest the nomination. Also involved in the coalition were the Leadership Conference on Civil Rights, the National Urban League, the NAACP Legal Defense Fund, the National Organization for Women, the National Women's Political Caucus and the Mexican American Legal Defense and Education Fund.

Participation in the coalition by GRNL and LULAC, the country's oldest and largest Hispanic organization, marks a new stage in coalition politics in that the politically moderate, predominantly Mexican-American group has never before

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point decide to renew their efforts.

"We are not happy," Reeves explained, "because the police can now go down to the grand jury, get another indictment and arrest us again on the same charges, which would be political harassment, as far as I'm concerned."

"The police showed malice from the beginning," Reeves added. "They did that by lying to the *Globe*, and they did that by withholding evidence until the day of the hearing."

Hamrock told *GCN* he is unsure whether he will appeal the dismissal. "We have some time before we have to decide whether to appeal or not," he said. "Ten days I believe is what we have."

"If we appealed," Hamrock added, "our argument would most likely be that there was an error of law by the judge in allowing the victim to take the Fifth Amendment."

Reeves and Thompson were arrested last January 19 after a police interrogation of the boy produced allegations that each of the men had engaged in consensual felatio-

with him in 1979, when the boy was under the age of 14 (see *GCN*, Vol. 9, Nos. 26 and 28). Both defendants emphatically deny the charges and Reeves told *GCN* that the boy's statements are full of inconsistencies.

A large contingent of supporters, many prepared to testify, packed the courtroom so full that at one point additional seats had to be brought in. However, Hamrock asked that the courtroom be cleared because of the age of the (boy), and the judge ordered all but the press into the corridor.

In the period since their January 25 arraignment, Reeves and Thompson have garnered support from a wide variety of individuals and organizations. A support statement deploring their arrests and erroneous reporting in the Boston media has been signed by Gay and Lesbian Advocates and Defenders, the Metropolitan Community Church of Boston, Lesbian and Gay Media Advocates, Gay Hispanic Men, the Committee against Racial Vio-

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# News Notes

## quote of the week

"The feminine people get worse problems than those of us that can get in a bully bag if necessary. Prisons are mean places for someone that can easily be defined as fem gay; he is misused and abused by the inmates and trounced on as the source of all problems by the administration, the ideal scapegoat. If the lad blows up and stabs some ignorant bastard to get them off his back, the administration doubles the trounce, the same kind of crap that gets run on women that are raped."

—Fred Markham, prisoner, Huntsville, Texas

## gay ads must ride

KANSAS CITY, KS — A Kansas City gay organization is suing the city's Area Transportation Authority (ATA). The suit, filed by the American Civil Liberties Union, states that the ATA violated the First Amendment rights of members of the Gay Organized Alliance for Liberation Inc. (GOAL Inc.) by refusing to sell advertising space on ATA buses.

An ATA spokesperson said the request was denied because of possible controversy. The ATA accepts advertisements that are of interest to, and acceptable to, the whole community, the representative said.

The suit will be heard in federal district court here within the next nine months.

## lesbian studies

HARRISONBURG, VA — Two women college professors are seeking contributions to *Women Identified Women*, an anthology on lesbians for use in college classrooms. Lesbians from all political, economic, racial and ethnic backgrounds are encouraged to submit descriptive, analytic and theoretical papers to the editors, Sandee Potter and Trudy Darty.

Potter says that there is a "scarcity of easily accessible educational material on lesbianism."

"Since a growing number of colleges and universities are offering courses in women's studies, sociology, psychology, social work, counseling, and human sexuality that deal with lesbianism, the need for a comprehensive yet readable anthology is much in demand."

*Women Identified Women* will be divided into three major sections. "Identity," the first section, will contain articles that "examine the socialization processes involved in lesbian identity." Section two, "Oppression," will focus on "society's systematic discrimination against lesbians." The last section, "Culture and Community," will discuss lesbians in the United States as a national community.

Manuscripts, typewritten and double-spaced, may be sent to Sandee Potter, Ph.D., Department of Sociology, James Madison University, Harrisonburg, VA 22807 no later than April 21 of this year.

## jerry "pie" 'd

FORT WORTH, TX — The Reverend Jerry Falwell got a little fruity during his address to the annual convention of the Bible Baptist Fellowship here when two women hurled pies at him.

The attack, staged in the Will Rogers Memorial Auditorium last week, caused many in the crowd to become "extremely violent," according to the police, and the pie-throwers were chased by about a dozen members of the audience.

The police said the women's pursuers "roughed up" a man who attempted to intervene between them and the pie-throwers. The delegates pulled his hair, punched and kicked him, said the police, who took the man into protective custody temporarily. Although he said he could not identify the women, he said they were protesting Falwell's opposition to abortion.

The two protestors disappeared into the crowd.

## jesse takes the helm, battens down hatch

WASHINGTON — Senator Jesse Helms of North Carolina has outdone himself as an opponent of abortion rights. On March 2, he introduced legislation which would prohibit any federal agency from performing or financing, even indirectly, an abortion, except to save the life of the pregnant woman.

The bill was introduced after strong opposition was expressed by anti-abortionists to Utah Senator Orrin Hatch's proposed constitutional amendment which would give states concurrent authority with the federal government to regulate abortions (see *GCN*, Vol. 9, No. 20).

Helm's latest proposal, described as an attempt to unify abortion foes, goes further than the Republican senator's "human life bill," which has the support of many abortion opponents. The new bill would prohibit:

- The use of federal funds for abortion-technique training, research related to abortions and "experimentation on aborted children."

- Spending federal funds for insurance that directly or indirectly pays for abortions other than when a woman's life is endangered.

- Discrimination against anyone associated with a federally funded institution who opposes abortion or refuses to counsel or assist in an abortion.

The proposal seeks to define "life" as beginning at conception and "person" to include human fetuses.

## state checks out the racist at the door

NEW YORK CITY — Immediately following a meeting of officials from the New York State Division of Human Rights with representatives of Black and White Men Together (BWMT/NY), the owner of the gay disco the Ice Palace agreed to negotiate with the group (see *GCN*, Vol. 9, No. 23).

BWMT/NY filed the complaint of racial discrimination against the disco in December after its proprietors refused to apologize in writing to the black members of BWMT who were excluded from the bar last November, and refused to commit themselves to a nondiscriminatory door policy.

The group has sponsored pickets outside the disco every weekend night since the incident.

Manager Kevin Cahill said that the establishment does not discriminate against anyone. "We hire everything here: black people, Chinese people, lesbians, straight people . . . and the only thing we screen for at the door is age," Cahill said.

No representative from the Ice Palace responded to the Human Rights Division's invitation to the pre-hearing conference on February 4.

At that meeting, two black members of BWMT, John L. and John Klauder, testified that, on November 15, they were turned away from the door of the Ice Palace because they could not produce three picture I.D.'s. They told the state officials that they saw white persons, and people of color accompanied by white persons, passing into the bar without being "carded" that night.

The Division must find "probable cause" before the matter can proceed to a formal hearing. BWMT has decided to wait until this statement is issued before continuing negotiations with the disco's owner, Jimmy Merry. While negotiations proceed, BWMT will suspend its weekend demonstrations.

## hunting the gay mole

HONG KONG — The Secretary for the Civil Service here, Martin Rowland, recently reminded his Department Heads and Branch Secretaries that "no known homosexual should be appointed to the Hong Kong Civil Service irrespective of rank or grade."

This highly confidential letter, leaked to the *London Gay News* by one of the thirty bureaucrats who received it, was circulated only shortly after the Governor of Hong Kong, Sir Murray MacLehose, announced he was ordering the Hong Kong Law Commission to study the laws relating to homosexuality with a view to liberalizing them.

According to the *Gay News*, the governor's move was designed to defuse the outcry over the persecution of gays by the now notorious police Special Operations Unit.

MacLehose added that, in his personal opinion, he thought the laws relating to lesbians and gay men should be brought into line with existing United Kingdom Laws.

The Law Commission will most likely accept the governor's recommendation, according to Walter Easey of the Hong Kong Research Project. "In the meantime," Easey added, "observers feel that the [Civil Service confidential circular] is an attempt to pre-judge or prejudice the outcome of the Law Commission's deliberations."

Easey commented, "It is rather amusing that whoever it was of the thirty people who leaked the document is clearly either gay or sympathetic to gay rights. Will they send one of their army of Leak Detectors to hunt the Gay Mole?"

## resettled youth

BOSTON — After months of searching, Boston Area Gay and Lesbian Youth (BAGLY) has found a regular meeting place.

Beginning on Wednesday, March 17, BAGLY will meet at Saint John the Evangelist Church at 35 Bowdoin Street in Boston. The space is being provided free of charge.

BAGLY will gather there from 7:00 to 9:00 p.m. on Wednesdays for large-group discussion of relevant topics. Sundays from 2:00 to 5:00 have been set aside for drop-in sessions.

BAGLY can be contacted by calling Steve at (617) 491-0242 or Kevin at (617) 262-2473 or by writing them at Box 10GY, GCN, 22 Bromfield St., Boston, MA 02108.

## gay prisoners around the world

OSLO, NORWAY — The Homosexual Prisoners Agency is soliciting information on the status of homosexual prisoners around the world. The committee, under the auspices of the International Gay Association (IGA), will present its finding to the human rights organization in Strasbourg, France in April, as well as to the IGA meeting in Washington, D.C. in June.

Lesbian and gay male prisoners are often persecuted and illegally imprisoned, said committee member Jan Olav Brynjulfsen. "Can the IGA as an international body afford to overlook such an awful reality?"

Brynjulfsen urges persons with information about lesbian and gay male prisoners to write to him at Ragna Nilsensvei 1, Oslo 5, Norway.

## f.b.i. must stop illegal spying

CHICAGO — The Federal Bureau of Investigation (FBI) and some of the lesbian and gay male organizations on which it has spied reached an agreement recently which gives Chicagoans the right to file civil suits against the FBI if they believe they have been spied upon illegally.

The FBI carried out surveillance of Chicago's Mattachine Society, Gay Liberation, and the Gay Activist's Alliance during the late '60s and '70s. This information came to light when the American Civil Liberties Union, the Alliance to End Repression and more than fifty other parties who had been spied on by authorities filed a class-action suit against the FBI, the Central Intelligence Agency (CIA), Army intelligence officials and the Chicago Police Department's Red Squad.

To settle the lawsuit, the FBI agreed to restrict its surveillance to conduct forbidden by U.S. law and promised to discontinue investigation of behavior that is protected by the First Amendment. The bureau also promised not to disrupt the groups it is investigating and made various other agreements — all of which amount to complying with the law. District Judge Susan Getzendanner approved the agreement.

## schmitz butchered by lawyeress

LOS ANGELES — Feminist attorney Gloria Allred has filed a \$10 million libel suit against Senator John Schmitz, claiming she was personally and professionally maligned by his statement that she is a "slick butch lawyeress" (see above news note).

The Senate has had to hire a private attorney at taxpayer expense to defend Schmitz against Allred's charges.

"The last place I'd like to spend taxpayers' money is defending Senator Schmitz," said Senate President Pro Tem David Roberti of Los Angeles. But he added that if Allred wins the suit and the court awards her damages, "we would run afoul of the taxpayers if we were not to defend; we'd get stuck with damages and yet we did nothing to defend."

Senate Republican Leader William Campbell of Hacienda Heights said, "Our problem is that he [Schmitz] made the statement as a member of the Senate. We have a legal responsibility to defend him under these circumstances, even though we disagreed rather vigorously with those statements."

Nevertheless, when commenting about a motion being led by Senator Roberti to officially censor Schmitz, Campbell said that such a punishment would be too severe, because Schmitz was just exercising his rights as a citizen to express his beliefs.

## what do prison keepers want to hide?

BOSTON — The Department of Corrections (DOC) has proposed a raft of new "security tightening" regulations, some of which would dangerously limit media access to prisoners, according to members of Families and Friends of Prisoners (FFP), who are urging Massachusetts residents to oppose the adoption of the regulations.

In a letter to members of the press urging them to attend a March 1 public hearing on the proposed new rules, Susan Jacoby of FFP called the new limitations concerning news media relations "alarmingly vague."

Some persons attending the hearing expressed concern about the absence of a mechanism for review of actions of DOC officials; all decisions made by top DOC officials are reviewed by top DOC officials only.

Prisoners' rights activists have been calling for the establishment of a citizen's review board for years, and some persons present at the meeting reiterated this demand.

Others protested the fact that prisoners had no access to the hearing, although the regulations will affect them most.

DOC officials have also proposed new restrictions in the following areas: inmates' possession of property, mail regulations, library services, visiting procedures, and regulations governing social and medical research and evaluation. For information about these proposed regulations, contact the GCN Prisoner Project. Written comments about the regulations may be filed up until March 15 with Melinda Milberg, Counsel, Department of Corrections, 100 Cambridge Street, Boston, MA 02202.

## herpes symposium

BOSTON — A symposium on herpes simplex virus especially designed for persons who have frequent recurrent herpes will be held on March 27 in the Sherman Auditorium of Beth Israel Hospital, 330 Brookline Avenue. It will be led by a panel of physicians who are actively engaged in work to aid the herpes sufferer. Topics of the question and answer sessions include: causes, symptoms, transmission and treatment of herpes, pregnancy and herpes, psychological aspects of herpes, and nutritional aspects of recurrent herpes.

For information, write to the Boston HELP Chapter (Local Herpes Resource Center), P.O. Box 1027, Back Bay Annex, Boston, MA 02117 by March 19.

# Susan Saxe Calls Tax Evasion Charges Frame-Up

By Nancy Wechsler

FRAMINGHAM, MA — Susan Saxe, lesbian feminist anti-war and prisoner's rights activist, appears to be the target of a frame-up that could potentially keep her imprisoned for several more years, Saxe, whose sentence in Framingham prison stems from a bank robbery committed in 1970 during the height of the anti-Vietnam war protests, has been indicted on tax evasion charges just months before her upcoming release from prison.

Also indicted were Richard Quillen, Benjamin DeChristoforo, George McGrath, and Wendell Greeman. All five worked with a prisoner-run computer company located inside MCI Framingham.

The charges come in the aftermath of a much-publicized police raid on the prison in the early morning hours of Jan. 6. The District Attorney's office announced at the time that it was looking for evidence of a huge gambling and drug operation run from within Framingham prison's computer room. Little or no drugs were actually found in the prison, and as *GCN* went to press no one inside the prison had been indicted on gambling or drug charges.

*GCN* talked with Susan Saxe about the raid and the new charges against her. Saxe says she has done nothing illegal and that the prisoner-run computer company has done nothing illegal. "We haven't concealed a penny we've spent. All the money has gone through the institution's books and they have been audited every year." Saxe says the raid was an excuse to bring about repressive changes in the prison rules and regulations — changes that the Department of Corrections (DOC) has been try-

ing unsuccessfully to make for years. "The DOC under Governor King has a philosophy that says prisoners are scum. They believe inmates shouldn't have access to money or phones. They are for total control — it is a completely rigid, authoritarian philosophy, as opposed to a more liberal rehabilitation-oriented philosophy. In order to bring about the changes they wanted they had to go through due process. But they have been running into community opposition going that route and

had gotten bogged down in legal hurdles. Their time was running out — the old administration may go in the next election — so they were left with the only other way to get around the regulations and proper channels — declare a state of emergency. The raid was a smokescreen for dislodging a lot of programs, individuals, and practices that had existed over time."

Why gambling, drugs and the computer room? Saxe speculates that during the government's investigation of an organized crime

operation in the North End of Boston the phone number of the computer room "might have turned up somewhere in that investigation." This led to a wiretap of the computer room phone.

"By the time they were done with the wiretaps they had to be totally clear that I had nothing to do with gambling and drugs. There is no way in hell they could have listened to those tapes and thought I had done anything illegal or that I was a 'ringleader' of the operation. The whole thing has been a media circus.

"The grand jury sitting in this case is trying hard to find something they just don't have. There's no computer gambling ring of any kind. They started out fishing, and now they are just fabricating."

Saxe, who will be arraigned on Friday, March 5, has been charged under Chapter 62c of the general laws of the state. The indictments charge that for 1979, 1980 and 1981 Saxe "did willfully fail to file a return required by Chapter 62c . . . or did willfully file an incorrect return, or did with the intent to evade tax file no return or a false or fraudulent return."

*GCN* asked Byrna Aronson, who works with Saxe's lawyer Nancy Gertner, what her reactions were to the indictments. Aronson responded, "Our position will be that Susan is not required to file an income tax return, and that this method of handling it is absolutely outrageous. Any other taxpayer that they suspected should have filed they would have contacted first to have a discussion with them. Then if somebody refused to pay, they might have gone after them criminally. Susan and the others have never been notified by the tax department that they were required to file. If in fact it was ever determined that somebody had to file a tax return, in order for it to be a *criminal* charge it would have to be proved that they *willfully* knew they were supposed to file and that they refused to. The willfully knowing is what makes it criminal. Our position is going to be, and we have been in touch with tax experts, that this group did not have to file an income tax return — so we don't even get to the 'willful' issue."

"I think it is all pure harassment of the computer program. They have hated it for years. Hated that it's been semi-independent,

even though it has been supervised by both Honeywell and the Department of Corrections. They hate it because it is essentially prisoner-run and it teaches prisoners skills that enable them to get out and get real jobs."

*GCN* asked Aronson if she believed there was an element in the government and police department that wanted to see Susan do more time in prison, and whether or not she believed that this tax prosecution was a part of that. "I don't see how you could read it any other way," Aronson told *GCN*. "The tax charges — even if they were true which they are not — but even if they were true — they will have essentially no effect as a criminal prosecution against any of the other people that they have charged, because they are all lifers. The only person that it will have any effect on their imprisonment will be Susan. If in fact they believed that people should have been filing income tax returns and paying taxes, which we don't, they could have proceeded civilly like they do with everybody else — to try to collect the money. Isn't that the name of the game, collecting the money? They aren't doing that. What they are doing is trying to get convictions. The only person a conviction is going to matter against is Susan."

The tax evasion charges are all misdemeanors and the maximum sentence is one year imprisonment for each tax year listed in the indictments.

*GCN* tried on several occasions to reach the District Attorney's office to ask for comments on the tax charges against Saxe. The DA's office told *GCN* that they could not comment "because charges are pending."

Saxe has already served seven years in prison. During that time she has helped start several programs including the Sesame Street program which teaches child development to prisoners and certifies them as day care workers; and the AIM program, or Aid to Incarcerated Mothers, which gives para-legal aid and child custody support to incarcerated mothers. Saxe has also helped to expand community input in the prison.

Since the raid closed down the computer program where Saxe used to work, she is now working in the prison's law library.

—filed from Boston



All right, Saxe, we know  
you're in there...  
Come out with your W2 form.

© 1982 Susan Saxe

## News Analysis

# Christians Pressure Reagan, Threaten Liberal Senators

By David Peterson

PASADENA, CA — Christian Voice (CV), a conservative, fundamentalist Christian group, has launched a "Presidential Report Card" project to poll conservative Christians on how they think Reagan is doing his job.

The purpose of the survey, according to the "confidential" cover letter, is to garner support for Reagan on several "moral issues," such as school prayer, abortion and homosexuality. CV says Reagan is being pressured by liberals to sidestep these issues as a tradeoff for support on his controversial economic package. By taking the poll and reporting its results, the letter says, CV intends to show Reagan that "millions of Americans will get behind him if he stands firm on abortion, prayer in schools, the family protection act, and other vital moral issues."

CV states that the "liberal media" are "rallying for a major attack on President Reagan," and therefore "we have to educate the President's advisers that they can ignore the media and the liberal power establishment so long as the President has the support of the 60 million member Christian community!" And, according to CV, what the "Christian community" wants is: "prayer in schools; the end of abortion; no more forced busing; the outlawing of pornography; an end to special rights for homosexuals; the restoration of law and order and more protection for law-abiding citizens."

The survey, laid out in a report-card format, has two groups of questions. The first group is intended to assess how Reagan has lived up to his campaign promises.

The questions focus primarily on the issues of national defense, economics and law-and-order. There is no mention of homosexuality in this group of questions.

The second group of questions solicits suggestions for the direction the respondent would like to see Reagan take in the future. Listed are several specific issues, including the demands to "block gay job quotas," "stop immoral sex ed classes in our public schools," "block the passage of the ERA" and "stop (*sic*) government grants to groups advocating abortion, homosexuality, sex ed." No opportunity is given for the respondent to indicate whether these are bona fide issues or to comment on the phrasing of the questions.

The implication that homosexuals are now getting "special rights," that government money is used to advocate homosexuality and that homosexuals want to be included in affirmative action programs is a propaganda technique that CV and other New Right groups have found useful in previous appeals for funds and other support.

In the past, CV has conducted an annual "Congressional Report Card" which scores the voting records of senators and representatives on several "moral" issues, ranging from abortion, busing and gay rights to Rhodesia sanctions and balancing the federal budget. A representative's or senator's pro-gay vote has, of course, lowered his or her "grade" on the CV report card.

Currently, Christian Voice is beginning a campaign to "expose" Rep. Bob Kastenmeier's (D-WI)

"liberal anti-family voting record." Claiming that Kastenmeier and Senator Edward Kennedy (D-MA) are conducting a "national attack on our morality," CV has pledged next to "go after Kennedy."

Christian Voice was founded in

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# Austin City Council OKs Gay Rights Amendment

By David Morris

AUSTIN, TX — A month after voters soundly rejected an anti-gay counterproposal, the Austin city council has approved an amendment adding lesbians and gay men to those protected by law against discrimination in housing.

Five of the seven councilors voted on February 18 in favor of the amendment after the January 16 defeat of an initiative which called for an ordinance reading, "It shall not be unlawful to deny housing on the basis of sexual orientation" (see *GCN*, Vol. 9, No. 26).

The initiative, which was rejected by a 63 percent margin, resulted from a petition drive by Austin Citizens for Decency (ACD) after the five councilors indicated last summer that they favored the amendment (see *GCN*, Vol. 9, Nos. 7 and 25).

Since it was passed as an emergency measure, the amendment cannot be repealed by referendum and a second initiative cannot be held on the same question for two years. It is unclear whether the city

charter would allow action by initiative or referendum on the entire ordinance, which prohibits discrimination in housing on a number of grounds in addition to sexual orientation.

The *Boston Globe* quotes ACD leader Steven Hotze as saying the groups will not circulate another petition but will concentrate on the city council elections scheduled for next year. Gay activists see little threat of homophobic electoral victory. "If they have the same sophistication in working on the city council campaigns that they showed in their own campaign," said activist Steve Thomas, "It would be very good news for us because they were really awful. We'd have seven good folks instead of five if they put their all into electing Moral Majority types."

The *Globe* quotes Hotze as saying the ACD's unsuccessful initiative effort nevertheless let gay people know that "Austin is not going to let them come in and take over the city like they have in other parts of the country." Hotze did not specify where gay people come

from or what cities they have taken over.

Citizens for a United Austin, the groups which organized opposition to the anti-gay initiative, is seeking donations to help pay the \$15,000 in debts incurred during the campaign. Donations may be sent to Citizens for a United Austin, P.O. Box 3301, Austin, TX 78764.

—filed from Boston

## Correction

Last week's *News Note* entitled *back against nukes* mistakenly reported that the anti-nuclear classical concert held in Boston's Symphony Hall was sponsored by Musicians for Nuclear Arms. Not surprisingly, the correct name of the sponsoring organization is Musicians Against Nuclear Arms (MANA).

We regret the error and any consequent confusion.

# Community Voices

## wbai

Dear *GCN*,

Thanks to *GCN* for picking up the news item (Vol. 9, no. 31) on the Gay Mens Department of WBAI-N.Y., in the New York Native. Unfortunately, Native omitted information vital to understanding the struggle and its causes.

I must first point out that WBAI is a listener sponsored radio station and depends on volunteers for its very existence and operation. In spite of the fact that Gays, men and women, have been heavily involved in the functioning of the station over the years, and that includes fund raising on and off the air, conditions for Gays are no better than the world outside of its four walls. Which is to say, it is rife with sexism, racism and insidious homophobia, a general meanness of spirit which often pollutes the airwaves.

Gay men have produced programs at WBAI since the mid 1960's, first as independent producers and later, starting in June 1980, as an officially recognized department. Lesbian programming is produced by the Womens Department. Unlike other departments however, the director of the Gay Mens Department remained unsalaried. The significance of that in a capitalist (and homophobic) society should be obvious.

In October of 1980, Samori Marksman was appointed the stations program director and that is when the customary antagonisms began to escalate. He began to meddle in the workings of the Gay Mens Department in a destructive way, pitting people against each other. The logo for Gay Rap was "A program for and about the Gay male community." Director Marksman insisted our focus was "too narrow," we should deal with "larger issues." Marksman believes the problems and concerns of Gay men are "a peripheral matter." When he met with resistance, he reduced program time from ninety minutes to one hour per week, which was shortly after I was elected Director of the Gay Mens Department. In a discussion with Marksman at that time, he eagerly told me that "there were no homosexuals in Africa before it was colonized" and that, in fact, unlike black people, Gays could avoid most of their problems by simply *not* going public.

Some months earlier Marksman induced Isaac Jackson, then director of the Gay Mens Department, to fire Charles Pitts, another Gay producer/announcer who was not a member of the Department. Satisfactory reasons have never been given for Pitts' dismissal. What was in it for Jackson? Much coveted airtime! Jackson had submitted program guide (The Folio) notes for his replacement of Pitts months before he (Pitts) was dismissed.

The general morale of Gay programmers at WBAI was rapidly declining. Non-Gay producers and announcers felt and feel free to make derogatory remarks about Gay people on Air. Some announcers, for example, Lyn Samuels, used announcements of Upcoming Gay programs as an opportunity to make mocking and malicious comments of Gays.

WBAI is not the alternative it pretends to be and it is certainly not a pool of good will. My two and one half years (unpaid) as a volunteer producer have convinced me of that.

In November 1981, at a stormy meeting of the Gay Mens Department with General Manager, Rosemarie Reed and Director Marksman, we were assaulted with all kinds of vague, false and bizarre charges and when asked to be more specific they merely repeated those vague charges and unjustified criticisms along with the threat to dissolve the Gay Mens Department if we did not toe the line. Manager Reed seemed to take delight in telling us that Gay programming "sucks." We were stunned by their rudeness and contempt.

The manager and Program Director were, in fact, simply laying the groundwork for the dissolution of the Department, which followed on January 15, 1982. David Wynyard, the then current Gay Men's Department director, had already been placed on involuntary leave. Manager Reed refused to discuss the reason for Wynyard's leave of absence or the possibility of his return. As a result I once again became Department Director, pro-tem. After the incorporation of Gay men's programming into the Public Affairs Department (a sort of catch-all) which is headed by a heterosexual male who is in great need of consciousness raising, some of the Gay producers refused to continue. They felt they had lost what little dignity they had been allowed, along with programming autonomy. It was my position that all Gay male producers should refuse to work until independence could be restored rather than collaborate. The collaborationists (and fifth columnists) won.

At a recent meeting with the new (heterosexual) Gay programming director, I came into sharp conflict with some of the remaining Gay producers and the director over various issues including the conduct of WBAI's management. The following morning the director of the Public

Affairs Department, Dave Metzger, informed me by telephone that I was no longer welcome to do programs. He accused me of being a racist based on my referring to Samori Marksman as "The Great Black Father." I'm not sure which one of those four words alone or in conjunction would be "racist." I was alluding to the patriarchal pigery of director Marksman who *is* after all a black man, who like the "Great White Father" giveth and taketh away. The convenient charge of "racism" is of course a false one intended to serve various purposes one of them being, the tool for removing a troublesome, militant faggot, in this case, me. "If you would conquer, you must first divide."

What is most disturbing about this affair is that the left (WBAI) seems to be falling in lockstep with the right. And some of our shortsighted Gay brothers at WBAI have selfishly allowed themselves to be taken in by empty promises from management. What is likely is that more Gay heads will roll at WBAI and be replaced with lemonade fairies who offend no one and set Gay consciousness back twenty years. Gays at WBAI have always been a thorn in the side of listeners and most of the staff and that's what it's all about. Finally, I regret to say those same Gay brothers seem to have lost touch with the aims, demands and spirit of the Gay Liberation and Rights struggle. The "backlash" has scored another victory.

Rudy Grillo  
New York, New York

## a letter from abroad

A Letter to *GCN*:

Now that I'm living and traveling in Latin America, I feel a little like Helen Weinstock in Israel, responding to things in *GCN* long after they have appeared. . . . Nonetheless, I just received the 30 January issue, nearly a month after it was mailed out, and there are a couple of items that I want to comment upon:

In the front-page story about voters in Austin, Texas, rejecting an anti-gay initiative, it is incorrectly stated that the CBS program "Gay Power, Gay Politics" was censured by the National News Council as the result of a complaint filed by the National Gay Task Force. Over the years, the NGTF has had the lamentable habit of trying to take credit for the work of other people: It was Randy Alfred, a San Francisco journalist, who did all the work of researching and writing a 22-page complaint to the Council. I know — I wrote the *GCN* story about the censoring a year and a half ago, when I still lived in San Francisco. NGTF, according to Randy, submitted a brief complaint — and cited his work as documentation. After the censure, it claimed in a press release to have made the complaint that resulted in the censure decision — a misleading and dishonest claim, to say the least.

I note, also, the arrest of Tom Reeves and Michael Thompson on what I am almost certain are charges trumped up by Boston police as a result of their political activities with NAMBLA. I am upset, but hardly surprised: When we first formed the Boston/Boise Committee over four years ago, many of us were concerned that someone as upfront and outspoken as Tom might be set up as a result of his defending some of the most misunderstood and hated scapegoats that our repressed and guilt-obsessed society chooses to pillory. Now, apparently, this has happened. Tom and Michael have my unqualified support.

On the same subject, I recall a particularly obnoxious letter that appeared in *GCN* a couple of months ago, by John Fitzgerald of Boston, in which he accuses the advocates of man/boy love, across the board, of being interested solely in child-molestation. He also accuses gay radicals of trying to speak for the entire gay community. His tone, as has been customary in his letters over the years, is filled with hatred.

Well, I speak only for *myself*, and Tom Reeves speaks only for *himself* — indeed, people who speak for themselves are the very pillar of *GCN*'s strength and independence. I remember well, however, during the Boston/Boise Committee, when we were organizing to fight the Revere "Sex Ring" that DA Garrett Byrne had concocted in his bid for reelection. Mr. Fitzgerald wrote a letter to the Boston *Globe* in which he presumed to apologize on behalf of the gay community for the existence of the "Ring." Had we taken his advice four years ago, instead of organizing to fight back, we could well have suffered a full-scale witch-hunt from which even Mr. Fitzgerald, clothed in his protestations of respectability, might not have been safe.

John Kyper  
Mexico City, Mexico

## i do

To Letters to the Editor:

This letter is addressed to all of your readers, everywhere. I may seem naive, but it is an honest appeal with hopes that many responses may be received.

My friend-lover and I have known each other for several months, and we are planning a "marriage" relationship in the distant future — after a long and meaningful "courtship." We are both professionals: he is a professor and I am a clergyman. We are in middle age, and neither of us has had a lover before. Now to the point.

Paul and I desire to create a "covenant" between us that encompasses every aspect of life, especially legalities. We also plan to have a "marriage" ceremony that will probably be called "A Celebration of New Life." However, in that we are both fairly new to the gay scene, we know of no "covenants" and/or "marriage ceremonies" appropriate and prior to creating our own.

Perhaps some of your readers may be of help to us by forwarding copies of same, suggestions, and/or any other helpful information.

Thanks to all,  
R. Smith  
622 Plant St.  
Utica, NY 13502

## leaving the church

Editor:

Thanks to Christopher Glynn (2/22/82) for writing what I have longed to say in response to Mr. Bronski's whining anti-Catholic diatribes disguised as book and movie reviews.

I had neither the time nor the energies to give to such a detailed and accurate response as Mr. Glynn's, but I am happy that someone finally said it.

Mr. Bronski's rather anemic reply said much. He is a good writer in general. If he can get over his Catholic phobia, he could be excellent. As they say: "You can leave the Church, but sometimes the Church won't leave you."

Sincerely,  
Fr. Robert Nugent, SDS  
Co-director  
New Ways Ministry  
Mt. Rainier, MD

## whose community

Dear *GCN*,

I must take issue with a recent letter writer who strongly objected to a review of Michael Bronski's.

I have read and admired Mr. Bronski's writing for a long time and while more often than not I find myself in substantial disagreement with him, I do find his criticism to be intelligent on the whole.

A better letter written in criticism of Mr. Bronski and *GCN* might have begun by observing that *GCN* does not frequently go out of its way in being supportive of gay religious groups in the community, let alone lesbians and gays who identify heavily with their ethnic background. My memory may be weak in this area, but I don't recall reading much if anything in *GCN* on either the national Dignity conference held last Labor Day or the International Conference of Lesbian and Gay Jews.

If *GCN* really wants to bill itself as being a publication that regularly covers "gay community news" then it must realize that there are many groups in the subculture that do not share its political point of view or its editorial policies.

Frankly, I would like to read more about established conservative groups in the pages of *GCN*, and I would like to see political writing of a more moderate or even conservative philosophy than the usual leftist theorizing that seems to regularly dominate your pages.

For only with information on all groups in the subculture can I truly be assured of being aware of all "gay community news."

Rich Grzesiak  
Philadelphia, PA

## era lives

Dear *GCN*:

I was horrified to see such a negative NEWS NOTE in the February 13 issue concerning the Equal Rights Amendment (ERA). Everyone who has any hopes of seeing equality for women in this century is rallying for June 1982 passage; less than 5 months away. There is still a possibility of passage of the ERA in Oklahoma since the same day the Senate tabled it, the resolution was introduced in the Oklahoma House of Representatives by Representative Helen Arnold. The ERA can also be introduced again before June 30 in the Senate under its rules. NOWHERE in your negatively titled ("end of an era?") blurb did you include these facts. This is just the kind of counter journalism which women have been battling for years. NOW is spearheading the ERA Countdown Campaign, and would be very glad to provide current details and legislative updates. As lesbians and gays we cannot ignore what the Right is forcing upon any minority . . . if 51% of the population can be a minority. I urge you to join us in OUR struggle for EQUALITY.

Yours for equality,  
Alice Goodman  
Coordinator,  
NOW-NJ Lesbian Rights Task Force

## Gay Community News

22 BROMFIELD ST., BOSTON, MA 02108

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From Gay Comix

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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers. Remember, it's YOUR paper!

## Managing Editor

*Gay Community News* is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

# Strengthening GCN in the '80s

Over the past two months, we have taken a serious look at the financial state of *Gay Community News*. As we tally our financial accounting for 1981, we face some good news and some bad news, which we feel obligated to share with our readers.

The good news is that *GCN* is currently more financially sound than ever before. Those of you familiar with the history of the paper know that through much of our almost nine years of publication we have led a financially precarious existence. During 1981 our income exceeded our expenses — for the first time — if only by a mere \$600. We have no major outstanding debts to individuals or to businesses. We are usually able to pay our major bills — rent and utilities, printing and typesetting, staff salaries — within a reasonable time. We are pleased that the paper has reached this state.

Unfortunately, it has become painfully clear to all of us that our financial “solvency” has been brought about only through the continued sacrifice of the *GCN* staff. Throughout our “solvent” year 1981, full-time staff members received weekly paychecks of \$100 *before taxes* for work weeks regularly exceeding 50 hours. This has resulted in a staff which has had to survive on a take-home pay of \$82.25 a week or \$4112.50 a year. Survival on this salary, in the Boston area, during these inflationary times, is quite difficult. The fact that the staff has not had a pay-raise — or a cost-of-living increase — in 3½ years concerns us greatly. For the sake of the staff, and for the continued well-being and long-range security of the paper, we are moved to take some immediate steps to remedy this situation.

We are launching the *GCN* Sustainer Program to create increased revenues to be used specifically for increasing staff salaries. Sustainer programs have been developed by various progressive newspapers and journals — including the *Guardian* and the *Nation* — as a way to solicit major contributions from readers to strengthen the paper's financial state. Sustainers pledge to contribute a certain amount of money over the course of the year and the money is earmarked for a specific use. Our goal is to increase staff salaries by at least \$15 a week by the end of 1982. To accomplish this goal, we need to reach 100 readers who will each pledge at least \$120 a year as a donation to the paper.

Sustainers may fulfill their pledge in one, two or four periodic installments. Households, families and organizations, as well as individuals, may become Sustainers. As a Sustainer, you will receive a subscription to the paper, the quarterly “*GCN* Sustainer Newsletter,” and an invitation to our annual Sustainer party. You will also receive occasional thank you notes from our Sustainer Committee and the satisfaction of knowing that you are helping to strengthen *GCN*.

We understand that many of our readers will be unable to become Sustainers because of limited financial resources. We encourage all of our readers to continue to actively support the paper in whatever way possible — by becoming subscribers, recruiting new subscribers, advertising in the paper, sending in news clippings and volunteering at the paper. We hope that the development of this program will increase our income from cash contributions significantly.

As a Board, we are continuing to work with the staff to expand our income from subscriptions and from advertising. These two categories comprise the major portion of our income. The greatly increasing costs of postage, paper and printing necessitate major increases in income merely to keep us publishing a sixteen page paper every week. We expect increased revenues from subscriptions and advertising to help to defray these skyrocketing costs.

Please seriously consider joining this drive to build a stronger *GCN* by becoming a Sustainer. Because we are unable to look towards government support or corporate grants to bolster our financial resources, we again look to our readers who value the week-to-week coverage we give to issues of concern to lesbians and gay men. Building a stronger *GCN* will ensure the survival of our paper throughout the difficult years ahead.

—The *GCN* Board of Directors

Bob Andrews  
Richard Burns  
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Cindy Rizzo  
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## THE GCN SUSTAINER PROGRAM

☐ YES, I/We would like to become a *GCN* sustainer and help to build a Financially Stronger *GCN*.

I/We pledge to contribute

☐ \$120      ☐ \$180      ☐ \$240  
☐ \$360      ☐ \$420      ☐ \$480  
☐ \$300      ☐ \$540      ☐ \_\_\_\_\_

The number of installments to be made to fulfill this pledge is . . .

☐ one    ☐ two    ☐ four

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address \_\_\_\_\_

- Please enclose first installment with this mailing.
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- If the sustainer is a *group* or *organization*, may we publish your name in our sustainer newsletter? ☐ yes ☐ no.
- Your comments are welcome; please enclose with this coupon.

Mail to: *GCN* sustainers, 22 Bromfield St., Boston, MA 02108

# Community Voices

## anti-semitism

Dear *GCN*,

I write in response to the anti-Semitism apparent to me during the Lesbian Cultural Event, 13 February, which went unaddressed in the *GCN* review, 27 February. Anti-Semitism manifests itself in many forms. The anti-Semitism manifested in several of the performances did not include a blatant use of derogatory stereotypes; but rather, as I see it, reflected an ignorance of and insensitivity to the centuries of persecution suffered by Jews culminating in the Holocaust only 40 years ago. That the recent *GCN* review bypassed mention of the anti-semitic attitudes, the few women who immediately responded to the anti-Semitism, and the fact that the majority of us did not respond, underscores the need to further awareness of anti-Semitism. The anti-Semitism I perceived and the reasons for my responses are as follows.

The lighthearted and enjoyable spirit of Patty Wilson's ASL (American Sign Language) group set me on edge when the character began blithely vacationing in Germany. When she asks two German women how they became deaf, they draw back angrily and sign that the American bombing of Germany in World War II affected their mothers, so as unborn babies, their hearing was impaired *in utero*. She relieves her feelings of fluster and embarrassment in her punchline. What is troubling about the sketch is that it overlooks the complexities of the suffering experience in World War II. The bombing of any people is deplorable in the amount of human suffering it creates for present and future generations. But the attitude in the sketch excludes the horrors of Jewish suffering which are stifled and interwoven into the history of Germany: the state-authorized, systematic annihilation of an entire people. It's unfortunate that while the sketch was meant to be light and entertaining, it implicitly omitted historical realities and thereby offended some of us in the audience.

While accepting a surprise award with Pat McGloin, Gloria Z. Greenfield openly responded to the sketch. Gloria stressed the importance of realizing that if those women had fought and resisted Hitler, there would have been no bomb. Her statement was met with weak applause.

Kate Millet's exclusion of and disregard for Jewish women, their heritage and experience, was much more prevalent, profound and disturbing. As a well-established writer, lecturer and artist, Millet has a responsibility to her audiences to present clear, coherent arguments, well-researched and truthful. We expect this from her. While reciting her catalogue of torture suffered by women through history, she claimed there were large gaps in history when no torture occurred. No torture of whom? Which women? Millet overlooked the fact that Jewish women and men have suffered nearly every physical, psychological, economic and religious restriction, persecution and torture imaginable from 70 BC to the present, incurred by the state, religious groups, mobs and individuals.

Moving into the 20th century, Millet, proceeded to diminish and discount the impact, horror and devastation of the Holocaust on Jewish lives — not to mention the millions dead. Referring to

the Nazi regime, she said that fascism is not just a little moment in History. A voice called out, “It was a big moment” and was casually dismissed by Millet, evaporating in the unsupportive silence of the audience. While Millet conceded that the Holocaust was indeed horrible, she described it as an isolated incident compared to the widespread torture inflicted on various groups of people in various countries today.

Millet concluded by advertising her “utopian” artist's colony, economically supported by a Christmas tree farm and the fostering of yuletide spirit. Millet's rural idyll-supported through Christian tradition — supposes a Christian world picture without “deviation.” Once again, this assumption negates the centuries of forced baptisms and conversations, the curse-like charge of deicide, and the interminable pressure to assimilate/dissappear that Jews bear in their history. This exclusive vision assumes no Jew in the audience, no Jewish lesbians, no Jewish artists, implies no Jews in her colony. What I heard was the promise of anti-Semite's utopia: *Judenrein* (free of Jews).

I am in no way panning the entire Lesbian Cultural Event. Maxine Feldman continues to do excellent work keeping our spirits and community alive. The fact that the Lesbian Cultural Event could happen is cause for celebration in itself. Yet, throughout the evening, I witnessed nothing less than complete disregard for the Jewish lesbians in the audience.

To allow anti-Semitism to continue unchallenged and unchallenged among ourselves, within our culture and our Movement, leaves us stagnant at best. At worst, by our silence surrounding anti-Semitic remarks and actions, we give our consent to anti-Semitism, we ally ourselves with the oppressor, and are accessories to genocide. C. LeFevre  
Watertown, MA

## argentinian gays

Dear *GCN*,

As often happens, just one week after submitting my interview with founding leaders of gay liberation in Argentina (*GCN*, v. 9 no. 30), another article appeared that could have been mentioned in my introductory comments. It was written by an Argentine lesbian for the Winter 1982 issue of *Connexions* entitled “Argentina: Shrouded in Silence.” (Send \$3 to the magazine c/o People Translation Services, 4228 Telegraph Ave., Oakland, CA 94609.)

Also, obviously when my article was typeset, part of the complete name of the main gay liberation group in Argentina was dropped. It should have read Frente de Liberación *Homosexual* de Argentina. Without “Homosexual” it would appear to be a front of national liberation in the broad political sense (though the English translation did state “Gay” and most readers may have noticed this omission).

Steve Forgione  
New York, NY

## gold stars

Dear *GCN*,

I was very pleased to see Chris Guilfooy's article about Maxine Feldman and Oasis for the same reason that I was dismayed that Kate Millet's speech at the awards evening at the Arlington Street Church was given rather short shrift by some of the women in the audience, both during and afterwards. While I too have real difficulty with some of Millet's comments (which unfortunately could not be enunciated in Maida Tilchen's brief article), I would hate to see *all* her points dismissed out of hand because of the debatable ones. I believe her main idea deserves some serious thought: she talked at length about the Inquisition in Europe and the need to keep our struggle in historical perspective, to study, recall, and draw strength from personal and organized opposition to oppression in the past.

Our knowledge of history cannot be underestimated as a useful and powerful tool in the service of liberation — knowledge ranging from legal precedents to an understanding of the inter-relatedness of religious, racial, gender-based, and, of course, economic oppression and struggle of people of all abilities, sexual orientations, talents, ages, sizes and stripes. That is, the big picture. This is particularly true in a world which is behaving as if there were no such thing as lessons learned, in a country whose president has (in Mary McGrory's words) “a fourth grader's grasp of history.” These are dangerous times.

Guilfooy's article mentioned a bit of Maxine's own herstory — “out” in a hostile world before many of us were out, up front in Lesbian/Gay politics, she is honest, vulnerable, nurturing, good humored, and serious in her consideration for the struggles of others — personal and political. I value her modelling.

At the age of 29, I would be stupid to think and act as if oppression began in my lifetime. In a way then, this letter is a thankyou note for the awards evening, and to Maxine herself for reminding us that we ought to credit ourselves, our press, our music, our poetry, and our personal heroes as we go. Frankly, in these times, I think we all deserve a gold star, whether we get an award or not.

Aileen O'Neill  
Somerville, MA

## loving criticism

Dear Tom Reeves,

Having read your letter in the Feb. 13 *GCN*, I wish to offer my support and good wishes — both personally, in the ordeal you're undergoing, and in your loving criticism of the *GCN* coverage.

I have never been in your present circumstance, but it is a nightmare that haunts me persistently, and it is terrifying. I hope you have great inner strength and stubbornness, and as well, a loving community to support. Although we've never met, I would like to be included in the distant fringes of that community. I would send you money if I had any, and do offer my deep best wishes.

A week ago, when I read the referred-to new article, I was aware of its editorial (though not its

factual) short-comings. Being used to that sort of language, even in the pages of *GCN*, I read between the police-blotter lines for glimpses of the real situation. I regretted that you and Michael Thompson and the anonymous “boy” disappeared as individuals, humans, in the deluge of spokesmen and attorneys, quotations and allegations, and all the other patriarchal trappings. But why should I be used to that language in *GCN*? Why should we accept this bland pseudo-objectivity in which we, ourselves, vanish?

I think I understand the dynamics that produce such journalism: habit and training (in which straight establishment presses have provided most of the examples and formats for most journalists); a wish to be “reliable” in the eyes of the readership (which involves not only caution when reporting a situation in which facts are disputed or more-than-usually ambiguous, but, as well, the readers' conditioned expectations that responsible, reliable journalism may be gauged by the degree to which it resembled a Walter Cronkite text); an internalized (as well as external) pressure to resemble mainstream newspapers enough to “earn” the “respect” and attention of it peers; and the notion that a countercultural paper with a broad and diverse readership and constituency should be bland and inoffensive where possible, in order to alienate the smallest possible segment of readers when the paper chooses to be upfront on what it determines are crucial issues.

None of that, however, justifies a feminist gay newspaper in maintaining straight, patriarchal editorial, reporting or style standards. Neither you or any *GCN* readers were well-served by the news article. It did not give us access to you, our brother, on whom the trap has sprung this time, nor did it give you access to us in a way that you need — and will need as State Justice grinds it maddening way on. As well, it was ill-conceived to make you serve as your own reporter, via letter, at a time when you are forced to explain and justify and correct every time you turn around.

I wish you more courage than I have, and greater resources within and without; and more justice than the world usually permits. Thank you for affirming, throughout your letter, values that I hold dearest; and for bringing those values to *GCN*, which, notwithstanding my criticisms, has my love and respect; and for reminding me, when I very much need it, of a few reasons to want to go on living in even this too often nasty world.

Yours,  
Laurence Gold  
Madison, WI

## gay community nudes

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Robert Wellington  
former Art Director, *GCN*  
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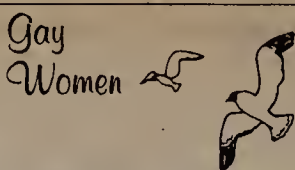
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## Christians

*continued from page 3*

1978 as the political action and  
lobbying arm of American Chris-  
tian Cause (ACC), which has a  
long history of anti-gay activity,  
including participation in Anita  
Bryant's Dade County campaign  
and in the California Briggs  
Amendment efforts. In 1980, a  
special task force of ACC called  
"Stop Gay Power" conducted a

campaign to keep ABC-TV from  
showing "Adam and Yves," a  
situation comedy series about two  
gay male lovers. In fund-raising  
letters ACC implied that homosex-  
uals were encouraging ABC to  
produce the series and warned that  
"militant homosexuals may soon  
score a terrifying breakthrough in  
their war against the Christian  
family."

—filed from Boston

## Thompson and Reeves

*continued from page 1*

lence, the Boston Alliance against  
Registration and the Draft, and  
the staff of GCN. Supporters pre-  
sent at the hearing included boys  
who have known and lived with  
men, activists in the gay and anti-  
draft movements and the Libertar-  
ian Party, and administrators  
from Roxbury Community Col-  
lege, where Reeves teaches.

On February 13, the Boston  
*Globe* ran a "correction" of a Jan-  
uary 20 article, which had errone-  
ously stated, on the basis of state-  
ments attributed to Boston Police  
Det. John Ulrich, that Reeves and  
Thompson were arrested as "child

pornography suspects" and that  
the boy alleged that the men forced  
him to have sex with them.

At least three Boston area radio  
stations issued similarly erroneous  
reports at the time of the arrests  
but none of the three has broad-  
cast retractions.

Reeves additionally reports that  
he is demanding a retraction of the  
March 3 *Globe* article reporting  
the dismissal, because that article  
still contains errors.

"It's erroneous because the re-  
porter talked to the district attor-  
ney but he refused to talk to the de-  
fendants. The *Globe* has refused  
to talk to the defendants," Reeves  
said.

## Reagan Nominee

*continued from page 1*

worked together with a gay organi-  
zation. "I would think that on  
those issues where there is mutual  
interest involved," Torres told  
GCN, "we'd be more than happy  
to be a part of a coalition that is  
working on issues of principle.  
This coalition by no means means  
that our membership condones the  
gay lifestyle; there's still oppo-  
sition to that within our member-  
ship. But I think the membership  
understood, and certainly the ma-  
jority of our board understood,  
that here was an issue in which it  
really was not a black and white  
thing. Gays are human beings. It  
has nothing to do with their life-  
style. The protection of their civil  
rights means the same thing to us  
and is very important to us. To  
deny any one group their civil  
rights is not going to sit well with  
us as a matter of principle."

Sylvester told GCN that several  
black organizations in Pennsyl-  
vania were particularly supportive  
of gay groups protesting the nom-  
ination and that black groups  
played an important part in the ef-  
fort. "Certainly without [Phila-  
delphia Human Rights Commis-  
sioner] Clarence Farmer and the  
black community's opposition to  
this, I think it would have been a  
much harder, much longer pro-  
cess," he commented.

Sylvester says he has monitored  
telephone call-in programs on  
Hart's radio station and that 50  
percent to 75 percent of the callers,  
most of whom are black funda-  
mentalists Christians, disagree with  
Hart's anti-gay position.

Opposition to the nomination in  
Pennsylvania, organized by Syl-  
vester, Philadelphia activist Rita  
Addessa and others, reportedly re-  
sulted in a large number of letters  
to Pennsylvania Senators John  
Heinz and Arlen Specter.

—filed from Boston

## Wisconsin

*continued from page 1*

mentum from the passage of Mil-  
waukee's ordinance was signifi-  
cant in the passage of the statewide  
bill. Madison has had a similar law  
on the books since 1974 and Dane  
County, in which Madison is  
located, has banned anti-gay and  
lesbian discrimination since Oc-  
tober of 1980, according to Rouse.

Shortly after the statewide bill  
was signed, Clarenbach said that  
he would renew his efforts, to date  
unsuccessful, to "decriminalize  
certain laws regarding sexual ac-  
tivity between consenting adults,"  
according to the *Milwaukee Jour-  
nal*.

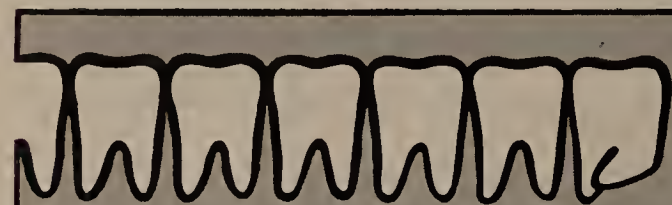
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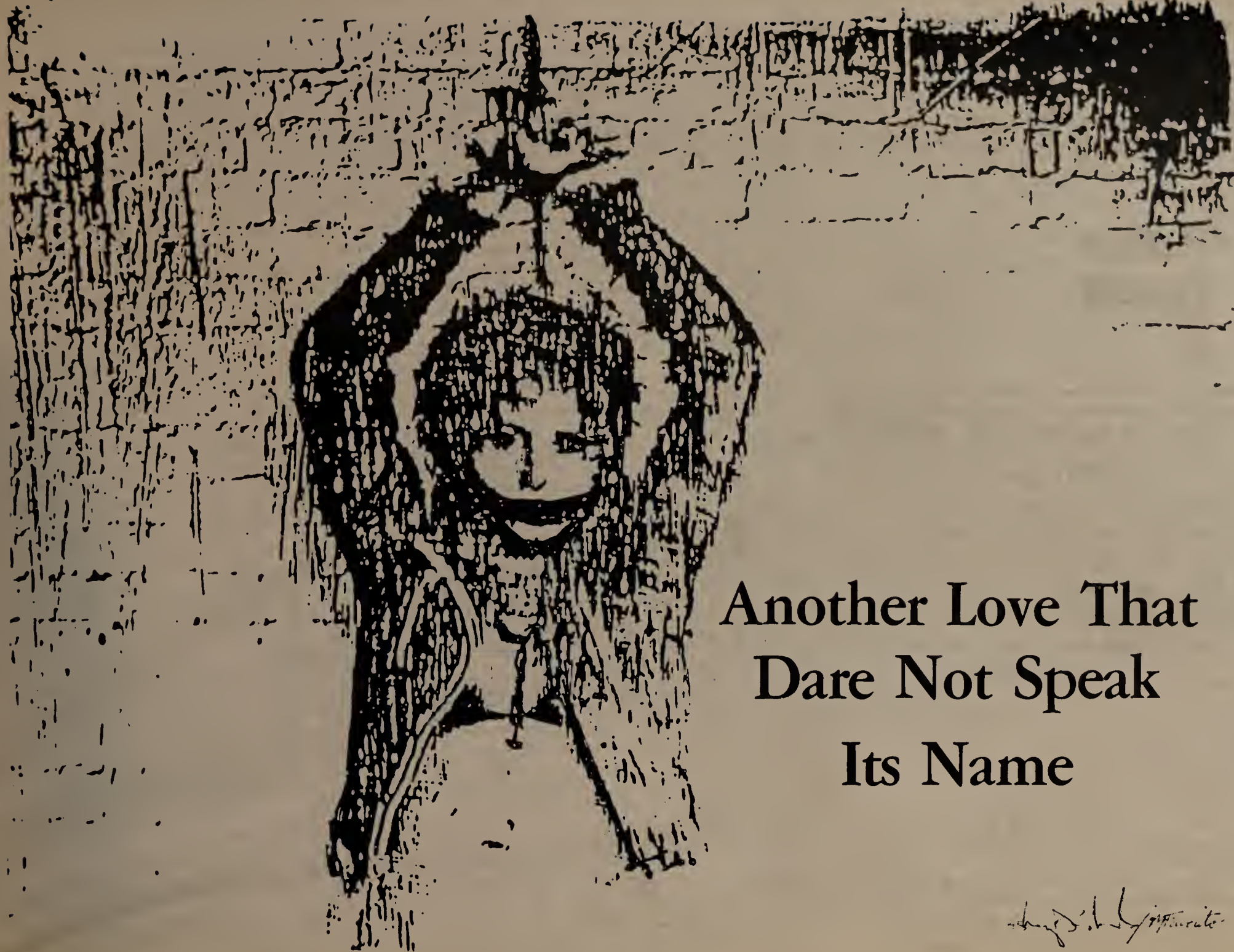
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## Another Love That Dare Not Speak Its Name

*by Lisa Orlando*

### Coming to Power Writings and Graphics on Lesbian S/M

ed. by members of SAMOIS  
SAMOIS, 1981

P.O. Box 2364 Berkeley, CA 94702  
240 pp., \$6.95 (add \$1.00 for postage)

Reviewed by Lisa Orlando

Sexuality is a crucial issues for any politics which intends a radical reconstruction of personal life. That this is particularly true of feminism has been recognized by its theorists at least since the beginning of the "second wave," and much of their earliest and most pivotal work directly addressed both the personal experience and social construction of sexuality. Rather than beginning with a preconceived notion of female sexuality, these early theorists approached the testimony being generated by consciousness-raising groups in a purposefully naive manner. The issue was whether women's sexual voices, long preempted by those of "experts," would finally be allowed to speak.

Those of us who participated in this process, however, knew that there were certain constraints on our speech. For a long time our lesbianism was kept silent by an aura of anxiety stemming from societal taboo, a strongly communicated sense that it was an issue which could destroy the movement and just plain fear of losing friends. That it eventually began to speak was clearly a result not only of personal and collective courage but of a growing sense of the compatibility of lesbianism and radical feminism.

But there were other voices which we silenced ourselves, those through whom they spoke, because they threatened our precarious freshly-constructed feminist identities. One of those voices was that of sadomasochism. A friend of mine remembers a gathering where Robin Morgan asked a large group of women how many of them had had s/m fantasies. The vast majority of hands were slowly raised. Somebody changed the subject.

*Coming to Power*, edited and published by Samois, the by now infamous San Francisco lesbian-feminist s/m support group, is a brave attempt to explore this

subject both in fantasy and "actuality." It is a collection of personal testimony, information, theory and erotica which should be read by anyone who is concerned with understanding the full range of female sexuality. I hope this will include all feminists but, given the various "feminist" attacks on lesbian s/m, my hope is probably in vain.

Feminist theory no longer approaches women's experience "naively." There is now a feminist discourse, with its own orthodoxies and "experts" to protect, from which certain experiences and feelings must be excluded. To some, any woman who speaks of these experiences cannot be a "feminist," she must be "male-identified." It is ironic that an epithet which was invented by lesbians to attack straight women is now being used to discredit the experiences of s/m lesbians.

Many of the writers in this book speak passionately of the pain caused by anti-s/m attacks, which they see as based on fear, displacement, false analogies and misinformation. Martha Equinox writes, "I am tired of being accused by hysterical dykes who beat up their lovers of being a rapist/brutalizer/male-identified oppressor of battered womyn. I was a battered womyn for years & claim the right to release & transform the pain & fear of those experiences any way I damn well please." (p.30) Other writers point out that most feminist attacks on s/m draw uncritically on mainstream stereotypes and that anti-s/m feminists seem unwilling to listen to any evidence which might support Samois' definition of s/m as a "forum of eroticism based on a consensual exchange of power." It is frightening to see how feminist anti-s/m discourse appropriates and parallels that of the medical and legal establishments with, for example, Rose Jordan (in *Lavender Culture* Jay and Young, ed.) bolstering her argument with a quote from the *Psychiatric Dictionary*!

In an excellent and important essay, Gayle Rubin examines the parallels between gay and s/m oppression. She compares her experience coming out as a dyke with her experience coming out as an s/m person, the position of a contemporary s/m feminist with that of a gay communist in the '40s and '50s. She details how police attacks on the Toronto gay male leather community and the legal precedents set by them were used as stepping stones to subsequent attacks on the larger gay male community. She examines media distortions and out-

right lies in news and feature stories involving s/m and points out that many gay and feminist leaders accept the veracity of straight media and use them to justify discrimination against s/m lesbians and gay men. She points out that the fact that s/m people, including heterosexual men, are often brutally suppressed by the state belies the facile analysis of them as the "shock troops of the patriarchy."

Rubin also addresses more theoretical problems, such as the issue of consent, as does Johanna Reimholdt, who describes how the "argument of the Idiot-Woman" is used by the proponents of what Rubin calls "feminism" against feminist deviants: "she (unlike them) cannot sanely choose because she has been too warped by her society, poor thing, to know what she is doing. The fact that she is so warped is in turn proven by the fact that she has chosen this behavior (s/m, promiscuity, reading pornography)." Circular reasoning that completely short-circuits the very possibility of a woman's acting out of will, intelligence and autonomy has been used too often against us to get by unchallenged . . ." (p.83) Both of these articles are crucial to any continuing discourse on the politics of s/m.

Unlike Samois' first book, *What Color is Your Handkerchief?* (\$3.50, still available from the publisher) which was entirely non-fiction — including an important bibliographic essay — almost half of *Coming to Power* is devoted to erotica. Although it ranges in quality, even the more amateur efforts are quite enjoyable. Two of the best pieces are traditional short stories: "Mirel" by Janet Schrim, a science fiction story about the adventures of an earthling lesbian masochist on a planet of sexually ferocious cat-people, and "Jessie" by Pat Califia. The latter relates an encounter between a self-described "starfucker" and the very butch bass player of a women's band called The Bitch (no, they don't play "women's music"). It's an excellent story and works well as "porn" — it's certainly explicit enough — but it sacrifices a bit of excitement to form and character development. In the other story which most impressed me, "Girl Gang" by Cappy Kotz, the form itself is used to build excitement — the language, which ebbs and flows with the action, draws the reader into the single-minded intensity of the narration. (This is also the "heaviest" of the stories, about a back room

*Continued on page 2*

BOOK  
GAY COMMUNITY NEWS  
REVIEW

BOOK  
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REVIEW

BOOK  
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REVIEW

# A Life of Her Own



## Browngirl, Brownstones

by Paule Marshall  
the Feminist Press  
Old Westbury, NY 11568  
325 pp., \$6.95

Reviewed by Catherine Joseph

Paule Marshall's book, *Brown Girl, Brownstones*, is written in the lilting cadence of the transplanted Barbadian tongue. This richness of language elevates her prose to a high degree of poetic intensity and makes us become enmeshed in the flesh-deep quality of the characters peopling her book.

This is as much a story of a young "bajan" girl's emergence from adolescence to adulthood as it is a story of her parents' transplanted dreams to own land and buy a house. The brownstone house where Selina Boyce and her family reside is the main backdrop against which the tumult of their lives is played out. It is within this dwelling that we meet Selina's angry and tight-fisted mother, Silla, whose obsessive determination foreshadows the disintegration of her marriage; her father, Deighton, with whom Selina shares an open, easy love and affection; and her older sister, Ina, whose fragile composure belies her submissiveness to life's

overwhelming demands.

Caught between the paroxysms of her parents who are locked in the dead heat of marital strife, Selina's life is fraught with the anxieties of just emerging adolescence and the pallor that descends over the household over who will have control over a piece of land that Deighton has recently acquired. The turn of events surrounding the resolution of this problem wreaks havoc on all the members of the family.

The central issues of this story revolve around the themes of trust, loyalty, anger, betrayal and loss. It is through the voice of the teenaged Selina that we perceive the mounting conflicts and tensions within the Boyce household and through her that we confront and examine those issues. The underlying mother/daughter conflict, the crisis over divided loyalties and the sense of manipulation that Selina feels that her mother exerts over the family are rendered here with all of the frustration and anguish of someone who has barely survived childhood and is now forced to conceptualize her feelings and attitudes toward her family at a time when most adolescents are checking each other out. Those moments when Selina does have a chance to explore her newly burgeoning body, her friendships and her relationships to the world at large are moments of warmth, vitality and youthful exuberance. Within this setting, Selina is able to relax and act out her own fears and fan-

tasies and attempt to sort out the mounting family conflicts.

Selina moves through adolescence tackling these burdens and emerges in young adulthood surprised to learn that her West Indian upbringing has been restrictive and insular. She gains some insight into and softens her opinion of her mother as a result of being the target of racist attitudes. She finally begins to understand her father's resignation and disappointment when she sees what he had to contend with in a racist society. She is also able to broaden her perspective on people of different cultures when she attends the local collegeland, after class, journeys through the boroughs of New York to see how other people live.

Selina's first sexual encounter is a huge emotional release and she is gratified to heap years of frustration and anxiety onto the shoulders of someone who is mature enough to help her wade through her doubts and insecurities. Selina develops an emotional investment in this neo-bohemian character until she realizes that she cannot detach him from the emotional stranglehold that his mother has him locked into. Selina, then, reassesses her judgement and decides to fulfill her life without him. This realization is pivotal to her growth toward maturity along with her aforementioned insights into the nature of racism in American society and her growing sense of restlessness within the West Indian community. Selina decides to set her cap toward the land of her parents' birth, foregoing plans to attend medical school, and hopes that everything will work out all right.

Through Selina's eyes the culture and the homelife of the West Indian community come alive. We are privy to the struggle of a young "bajan" girl growing up within the subculture of a complex American society. Selina's voice is the voice of all such cultures where the drudgery of factory work, economic conditions, prejudices and racism take their toll on all the members of the family and where a sense of upward mobility is expressed in the common dream of buying a house or owning property.

Selina's relationship with her best friend Beryl embodies the full range of emotions that characterize a shared sisterhood and her friendship with Rachel, a white college student, shows the mistrust that can breed whenever cultures are racially and hierarchically stacked against one another. Selina's sense of feminism lives for us when she rejects the false sense of power that can be derived whenever people exploit each other for their own gain (as she had seen happen time again in her family and community) and she is able to affirm her own experiences, self-doubts, etc., as being real and valid without the feeling that she is lacking a male definition of her character for her own emotional clarity and survival.

We, readers, get the impression that Selina will survive despite the demands of society but only on her own conditions and we love her for it.

## Another Love

Continued from page 1

gang bang in a dyke leather bar.) I can't compare these stories with other "porn" written by women for women, since I've never knowingly encountered any. They are far superior to the usual commercial trash.

The illustrations scattered throughout the book are mostly soft core but of the more outrageous my favorite is a small original drawing labelled "FISTFUCK. Yea, some women really do like it. More. More." In fact, one of the most enjoyable things about this book is that Samois seems determined to demonstrate that at least s/m feminists have a sense of humor. Many of the articles have titles which show a light touch ("How I Learned to Stop Worrying and Love My Dildo," "Dangerous Shoes, or What's a Nice Dyke Like Me Doing In a Get-Up Like This?") and one piece is a selection of letters and jokes from the Samois newsletter's "Dear Aunt Sadie" column. ("How many anti-s/m feminists does it take to screw in a lightbulb? At least four. One to handle the bulb, one to critique the word 'screw,' one to lend professional credentials to the operation, and one to find common ground with the utility company.")

*Coming to Power's* most important contribution to s/m lesbians may be its compendium of "how to" and safety tips, but its greatest contribution to the outsider is its wide range of descriptions of the subjective experience of s/m. Both the fiction and the "testimonial" articles offer a clear response to lesbian feminists who wonder "what a lesbian could get out of s/m." Most often cited is greatly intensified sexual pleasure. Some women speak of a sense of exploring the outer limits of their being, others of self-acceptance after years of fear and confusion. "Tops" (sadists) describe the joy that can come from fully experiencing one's power and strength, the satisfaction of figuring out how to embody a lover's fantasies, the thrill of making someone "want it" with her whole being. (Although the majority of s/m people seem to be "bottoms" many of

these women are "switchables" and describe the pleasure they derive from both roles.) "Bottoms" describe the ecstasy that can accompany total vulnerability, total surrender to a trusted lover; the sense of power and daring that comes from breaking through what one thought were the limits of one's tolerance for pain; the freedom of finally being forced to admit just how intense one's sexual desire really is; the peace that accompanies being allowed to relinquish all responsibility — to stop "being the strong one" — for a brief interval. One is left with an image of s/m as a scary but tremendously exciting adventure.

For me, the most intriguing aspect of these descriptions lies in the light they shed on the relationship between "subjects" and "objects." This isn't the irrelevant philosophical problem one might suppose. We all talk about "objectification" — feminists have been particularly angered by it. And feminist theory too often refers itself to Simone de Beauvoir without critically examining her allegiance to early Sartrean existentialism and its dubious notion of the "subject," which, simple stated, is the idea that each individual seeks to be an autonomous self-constructing entity — a "subject" — and is therefore fundamentally hostile to other "consciousnesses." Subjects, in order to see themselves as "essential," must see the Other as an object. At the same time, each subject's sense of "himself" is threatened by the attempts of other subjects to do the same to "him." In *The Second Sex*, de Beauvoir examines how Woman has been made into the Other, the object, by and for Man. The conclusion to which one is drawn is that Woman too should struggle to be a subject, that her liberation depends on her entrance into this struggle for autonomy.

I think that many feminists, perhaps influenced, unconsciously or otherwise by de Beauvoir, see autonomy as an absolute good and objectification as an absolute evil. S/m challenges this whole picture. It denies that there is anything essentially odious about being an object (a "bottom") for an Other, that in fact objectification, if freely chosen, can bring pleasure and freedom rather than alienation. And it transforms the struggle of

the subject (the "top") into a game, a playful reversal in which the subject is really at the service of her object.

It is possible that these seemingly ironclad categories — subject/object — can be "deconstructed" by playing with(in) them and that applying the insights of s/m lesbians to the issues of objectification and autonomy could prove very fruitful.

S/m also raises other issues with which gay liberationists and feminists have yet dealt adequately. What is the difference between fantasy and reality, between "acted-out" fantasy — play — and reality? Do we want to say that the content of sexual fantasy is directly determined by patriarchal relations and in turn supports them? Or do fantasy and play have the potential to liberate, move beyond society's givens? And how do these issues relate to our views of childhood? There is also the problem of power: is power a substance which one group (men, straights) has and another group (women, gays) hasn't? Or is it something more complex and contradictory? How does our notion of power influence the way we view interpersonal relations and the problem of consent? Still another issue is that of "political correctness": how can we know that something is "healthy," i.e. untainted by patriarchal conditioning? Can we create anything which is untouched by our culture? Or is the "healthy" sexuality lauded by orthodox feminism merely a reflection of one part of our contradictory conditioning — the "good girl" feminine part? Or the polite middle-class Puritan part?

*Coming to Power* does not claim that s/m is essentially revolutionary, a sexual practice rooted in some pre-social libido which can, if allowed free play, shatter the patriarchy. All sexuality is socially constructed. In the process of constructing its ideal form, monogamous "vanilla" heterosexuality, society also constructs the "perversions," which it allows to speak only in shame. To deny this shame, to speak out with pride and passion, has been essential to gay liberation. To claim this right to speak both denies the legitimacy of the dominant ideal form and forces the patriarchy to confront its bastard children. S/m is equally one of these bastards and its voice should be welcomed.



Sherry Edwards

## Correcting Our History

### Fight Back: Feminist Resistance to Male Violence

ed. by Rederique Delacoste and Felice Newman  
Clies Press, 1981  
338 pp., 50 pp. resource directory,

Reviewed by Ellen Herman

**F**ight Back! *Feminist Resistance to Male Violence* is the second book published by Clies Press, an exciting new women's press located in Minneapolis. It is a large format (8½ x 11) anthology of short stories, speeches, articles, graphics, pamphlets, photographs, interviews, and poetry. A fair number of the pieces included in the book have been previously published, although few are more than a year or two old. The book is divided into seven sections, roughly concerned with: (1) women describing and naming sexist violence; (2) describing and analyzing the anti-rape and battered women's movements; (3) women who kill in self-defense; (4) preventative self-defense; (5) media violence and the creation of an alternative culture; (6) specific examples of anti-violence organizing; (7) a 52-page directory of resource organizations of all kinds. Topically, the book demonstrates a very broad definition of violence by including material on a spectrum ranging from rape, battery, and incest to institutional (psychiatric and penal) abuse, homophobia, racism, cancer, militarism, environmental hazards, pornography, nuclear power and weapons.

The contribution of the book to feminist political writings rests with its goals *in general*, not its content in particular. The publication of this book in late 1981 addresses two pressing needs of the women's movements. First, the book insists on history (if recent and incomplete) at a time when memory is being systematically erased and altered. In pushing us to acknowledge that our thoughts and actions are grounded in what has gone before, it helps us to pinpoint and begin to answer questions about the future direction of our movement. This is of course the second need: to pose questions, provoke discussion and respond.

But what *are* the significant questions today for feminists involved in anti-violence work? (One should note that according to the book's definition of violence, this means the entire women's movement as well as women organizing autonomously without the mixed left.) Distilled from *Fight Back!*, these crucial questions fall into the general categories of: (re)defining feminism and its relationship to a "movement"; naming the sources of sexist violence; exploring female experience as shaped by race and class; relating to the state; understanding the new right and challenging it effectively. I cannot possibly discuss each of these categories in a short review and so will confine myself to one or two issues I think of special interest to GCN readers, encouraging each of you to buy and read the whole book yourself.

Without exception, these questions — how they are formulated and discussed — have important political implications for individual lives, a women's movement, and feminism as an ideology. *Fight Back!*, in spite of its comprehensive appearance, prioritizes certain questions, the involvement of lesbians in feminist anti-

violence activities, to choose just one example. In several articles ("Lesbian Consciousness and Male Violence" by Denslow Brown; "Third World Lesbians: Organizing at the National Level to Combat Oppression" by Hilda Hidalgo; "Action Proposal for Lesbian Revolutionary Movement from a Lesbian Separatist's Position" by Thrace; "Warriors of the Luniform Shield: Lesbians and Direct Action" by Sidney Spinster) the reader confronts the question: What does it mean that so many lesbians are active and visible in the movement against violence against women? While each article is distinct, the general trend in answering this question identifies the fact of lesbian separateness from men as a positive model for all women in resisting sexist violence. (It is assumed that lesbians by definition experience physical, emotional, sexual, and economic autonomy.) In other words, fighting back is best done by women for themselves and one another. Obviously, this is true, as far as it goes.

The articles also point out the important and unequivocal *existence* of lesbians and our valuable contribution to long and short term solutions for all women: from temporary shelters to women's communities. (This fact may seem obvious or unnecessary, but "Attack from the Right" by Pamela Johnston is but one of many stories of how lesbian-baiting has discredited and in some cases destroyed feminist projects.) An example of lesbianism's modeling potential:

The more I accepted society's taboos on communication between women, the longer it made me a victim. The more support I had from women, the healthier and more effective my response became. I was also able to work through the process of recovery from an encounter with violence. In isolation, it took eight years. With feminism, it took a fifth of that . . . Lesbian energy and consciousness can be effective in preventing and responding to male violence. (pp. 29-30)

Note that the words "women," "lesbians," and "feminists" are more or less interchangeable for this author. Another contributor takes this equation one step further.

. . . as lesbians we can no longer tolerate the tyranny of heterosexual enslavement of womyn, racist oppression and genocide, class dominance and murder, ageist brutality toward young and old, the rape, murder, starvation of womyn, and the isolation and avoidance of those who are mentally or physically disabled. (p. 301)

This presumed lesbian virtue (whatever it is — championing oppression? exuding instant love? — we seem to have lots of it) is presented uncritically, to say the least. While the book does reaffirm the continued necessity for a *politically* autonomous women's movement, it could and should also be asked whether involvement in anti-violence work is reinforcing lesbian silences about men in general, and about male sexuality in particular. For example, the experience of working in a battered women's shelter may perpetuate an understanding of male and female sexuality as essentially opposite, perhaps one reason that lesbians are attracted to this sort of political involvement. It is also doubtlessly the case that this notion of intrinsic difference is one of the reasons that so many women come out as lesbians

in the course of "fighting back."

Clearly, we need more questions like this — questions that will force us to examine our basic assumptions about male and female sexual identity, questions that will increase our awareness of how sexuality — and not just fighting back against male/violence/sexuality — is a powerful, motivating force in women's lives. In not pursuing these issues, *Fight Back!* implicitly accepts a traditionally biological assignment of active, violent sexuality to men and passive, nurturant, fearful asexuality to women. This polarity of "masculine" and "feminine" is, as I have always understood feminism, something to challenge, not accept. Unless we really believe and act on our belief that this polarity is an essentially political construct, basic to the continuation of sexism, our work against sexist violence runs the risk of becoming a crusade against male vice (i.e. sexuality) and for supposed "female values." Such a movement would not, I fear, move toward eliminating sexist violence because it would not grapple with the issues underlying the masculine/feminine polarity: power, repression and sexuality. These, I am sure, are the questions we must address, pointing us in the direction, once again, of defining and re-defining feminism.

Beyond the question of autonomy, the book does not seem concerned with balancing change by and among women (lesbianism, for example, is a choice made forever by some and sometimes or never by others) with a demand that men take responsibility themselves for violent behavior toward women, and have some genuine part in ending it once and for all.

*Fight Back!* similarly emphasizes the issues of self-defense and the creation of a women's culture, thus continuing in the direction of finding the final (as well as the immediate) solution to women's oppression in separatism. While appreciating the real benefits afforded women by separatism and autonomy (the book as a whole does not really distinguish between the two), we must also integrate what we know and are learning about the diversity of female experience into our proposals for how and what to change. The *Fight Back!* commitment to present a variety of voices — women of color, lesbians, working class women, institutionalized women — is obvious and strong. The next step is to allow all voices to shape and direct our concrete anti-violence strategies, the women's movement as a whole, and finally our concept of feminism.

While I feel strong differences with the politics of some of its contents, *Fight Back!* pushes important issues into the arena of public discussion. Several of these pieces raise issues about violence against women that are rarely discussed: "Breast Cancer: Power vs. Prosthesis" by Audre Lorde and "Interview with Barbara Hart, a piece on the political implications of legal strategies for women who kill men in self-defense.

In a publishing industry characterized at all levels by centralization and deeply influenced by the current right wing ideological offensive, it is a necessary miracle that independent, political publishers continue to exist. Clies Press is one of these. We owe projects such as *Fight Back!* our support if they are to provide a forum for our evolving politics and remain the voice of our lives and demands for radical change. Ultimately, we have no other.

# Lesbian Adventures

## Faultline

by Sheila Ortiz Taylor  
Naiad Press, 1982  
Box 10543  
Tallahassee, FL 32302  
126 pp., \$6.95

Reviewed by Peg Cruikshank

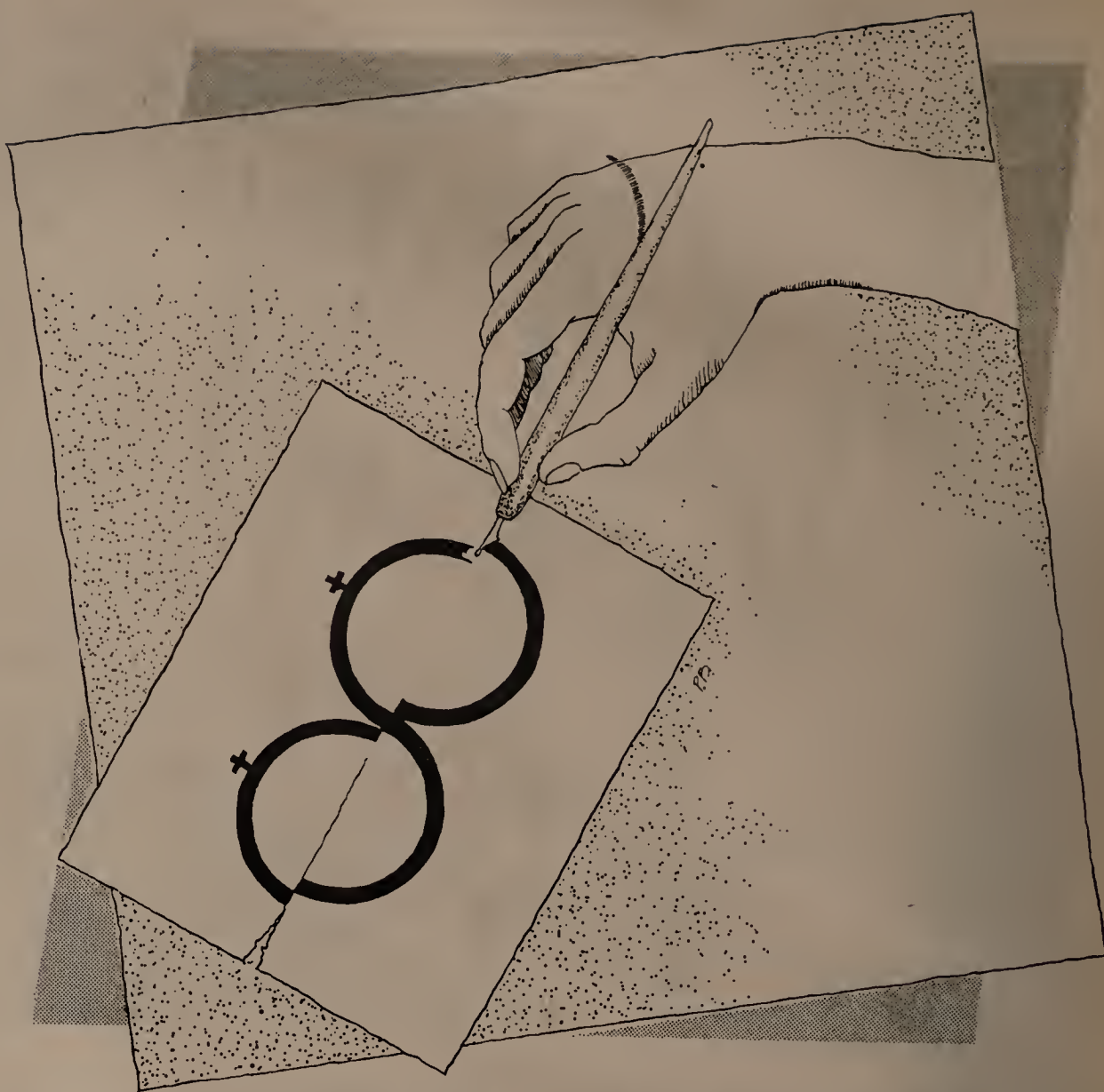
This is a wonderful novel. Its exuberant comic spirit and its craft set it apart from other lesbian novels. The originality of the book is so impressive that the author is bound to become well-known.

*Faultline* is an adventure story about lesbian mothers, rabbits, a trailer camp in Mexico, a bizarre kidnapping, a drag queen/babysitter, an unlikely gay male couple, a former hooker with a heart of gold, and a warm relationship between an aunt and a niece (the main character) who both become writers. No plot summary could convey the high spirited fun of this novel, which will probably appeal not only to a large lesbian and gay audience, but also to many straight readers. In the first chapter, the main character, Arden Benbow, mother of six, calls herself "an English major on the skids." *Faultline* should be especially loved by other lapsed academics (or "recovered academics") as well as the free-spirited who are still in the pay of colleges and universities.

On the first page, Arden Benbow comments that "absurdity is really just an event out of context, like a beached whale." What the novel accomplishes imaginatively, I think, is to place lesbian mothers securely in the context of mainstream America and to defy anyone to find this absurd. In boldly claiming so much turf for her lesbian characters, Sheila Ortiz Taylor imbues her novel with great seriousness.

There is a good deal of wisdom in *Faultline* and a wealth of wonderful details and observations. The author refers, for example, to "that colorless anxiety characteristic of anybody who grew up during the Eisenhower years." A fine metaphorical sense is evident throughout the novel.

The metaphor of the title functions in several ways. The story is set in the San Fernando Valley. An important event is the earthquake of 1971, which literally brings Arden Benbow and Alice Wicks together. The chapter describing this event is one of the most beautiful descriptions of awakening lesbian love that I can remember reading. In Taylor's world, quakes and faultlines become good metaphorical equivalents for sexual experience, for unexpected events, and for surprises that undermine the apparent bedrock stability of the heterosexually conceived nuclear family. Like the movie "A Woman Like Eve," *Faultline* threatens the established order by suggesting that, in turning their backs on heterosexual life and all its works and pomps, lesbians know *exactly* what they are doing.



*Faultline* belongs to a family of novels called episodic, in which events are arranged like beads on a string. All the chapters are short. It also resembles the traditional novel told entirely through letters by various participants in the action; here, the events are described by fourteen different characters. The main limitation of the episodic form, "lack of well-rounded characters" is somewhat apparent in *Faultline*, but more important is the author's success in exploiting the possibilities of multiple perspectives. Later chapters reverberate with comments on earlier chapters, something I was more aware of when I read the novel a second time.

Some lesbian readers will be dismayed to find men in this novel, straight as well as gay, all favorably portrayed except the loutish ex-husband of Arden, who tries to get custody of the children. Other lesbians will grit their teeth and say, "Oh, well, why not?" Still others will be delighted to find a novel they can share with their straight friends and relatives.

But it is just this wide accessibility that makes me wonder if *Faultline* can appropriately be called a *lesbian*

novel. What exactly does the phrase mean? *Faultline* is not really about lesbian mothers in the sense that it sheds light on their experience. At first I thought the novel was more playful fantasy than an exploration of the meaning of lesbian lives. Surely it will be read that way. Then it occurred to me that for various reasons, we have not really had in our literature (with the possible exception of *Wanderground*) a playful, warmhearted, sweet-tempered vision of our lives, and that *Faultline* provides it. The most intensely politicized among us may resist this vision. But it is deeply nourishing and even healing.

*Faultline* is indirectly about homophobia. Authorities of several sorts are mocked for their stupidity and blunders, but the tone is playful, not condemnatory. Those whom the authorities despise turn out to have the clearest vision. The homophobe is just another fool who argues from authority instead of from evidence, and the evidence is on our side. Or, more precisely, we *are* the evidence. That at least is what the whimsical vision of *Faultline* suggests.

## Serious Business in Funny Pix

### Gay Comix #2

Kitchen Sink Comix, 1982  
#2 Swamp Road  
Princeton, WI 54968  
32 pp., \$1.50

Reviewed by Ann Heron

Before I begin here I have a confession to make. I found that I have approached the reading, and therefore the reviewing, of a comic book with some hesitation. Upon further examination, I traced the source of my problem to my childhood. My mother never approved of comic books. But having struggled to overcome many of my mother's prejudices in the past, I have no excuse to stop now. Besides, as I have learned recently, a good cartoon is hard to come by.

Gay Comix #2 is out, and the lesbians and gay men who put it/do it on paper are back. Actually the selections offered in Gay Comix have been created by lesbians, gay men, and bisexuals and we are told that each artist speaks for her or himself . . . "political unity is not the point."

The comic genre too often receives its most serious attention from avid readers of the New Yorker, or from people like myself who turn first to the "funnies" on a Sunday morning. Most feel they left comics behind when they outgrew Archie and Veronica. Comics like any art form can and do address many aspects of our lives and culture. We expect comics and cartoons to be funny, but like a song, a painting, or a poem, they can be a vehicle for insight and commentary. Gay Comix, in less than 20 pages, offers a variety of approaches to art, literature, humor, and the human sexual experience. Full-length comics and shorter cartoons present issues ranging in complexity from a duck trying to decide what to wear to the bar on a Friday night to a lesbian dealing with her latent heterosexuality. The

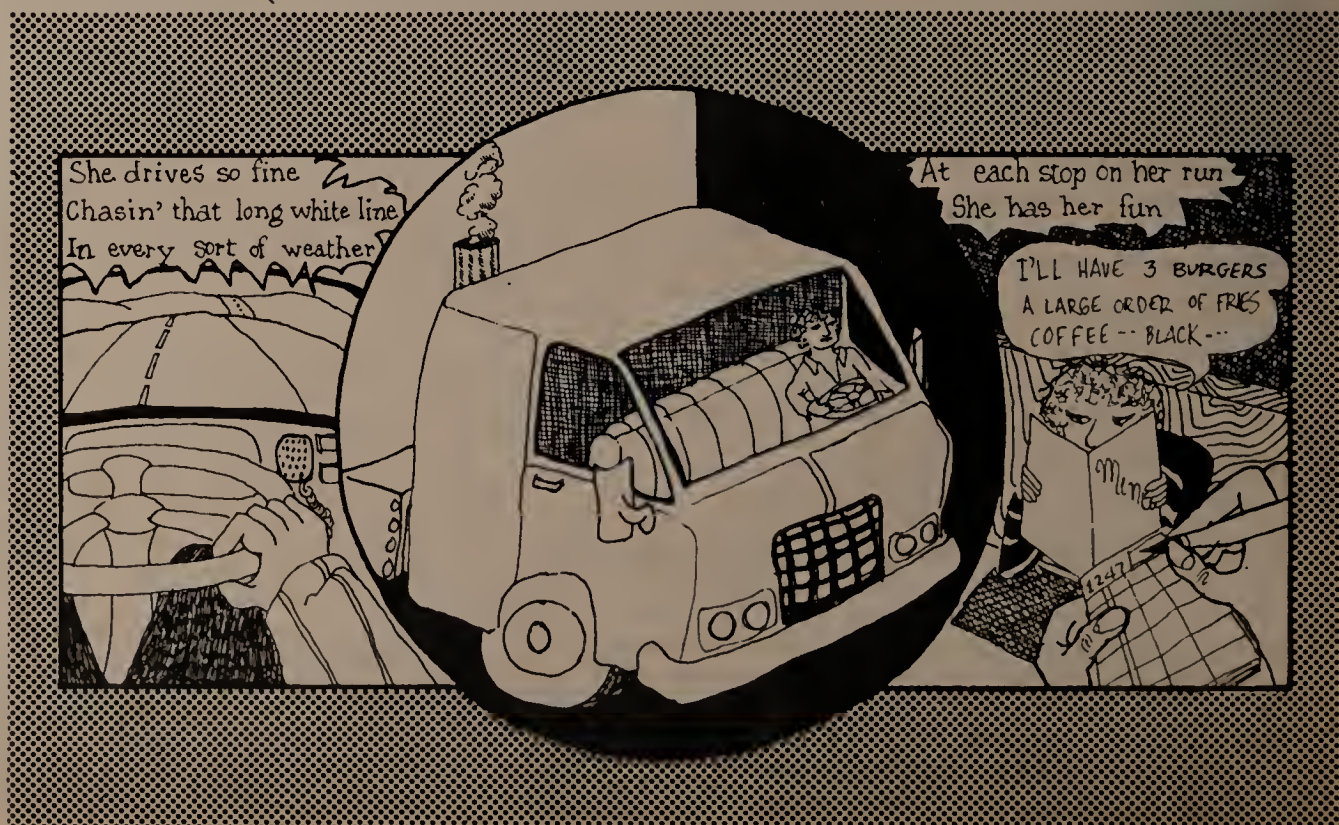
most thought-provoking selections are offered by Burton Clarke, Howard Cruse, and Roberta Gregory. Burton Clarke tells the story of Cy Ross, a black man who discovers that he has been labelled "Snow Queen" by his friends. To prove he is not a racist, he tries (unsuccessfully) to trick with black as well as white men. Clarke's graphics are pleasing; clear and easy to follow. The story ends before Cy comes to any resolution of his feelings for black men and with a hint of further complication. Perhaps we will hear more from Mr. Clarke in Gay Comix #3?

Howard Cruse introduces Jerry Mack, a Mid-Western minister who is married and, as he puts it, "Blessed

with a large and loving family." An article in the morning's paper has reminded Jerry of Evan, a man with whom he was deeply in love. Only when driven out of town by this man's father, did Jerry decide to commit his life to the Lord. We leave Jerry comparing his youngest son to Evan and fearing what he would do if his son ever told him he was gay.

In Roberta Gregory's comic, "Unnatural Desires," two women who knew each other in high school meet for the first time in many years. They challenge each other to explore the possibilities. For one this means sleeping with a woman, for the other, a man. Gregory's

Continued on page 6



# Discovering What You're Looking For

## Treasures on Earth

by Carter Wilson  
Alfred A. Knopf  
New York, 1981  
296 pp., \$11.95

Reviewed by Martin Krieger

Getting to the good parts. You know, the gay parts. The longing, the touching, the sex, the seminal moment. In life. In a novel. Anticipating. Sex as proof, the phallic symbol (at least for men), in the right juxtaposition, tumescence, ejaculation. Wading through those early pages, the moments when you're unsure of how it'll come out, waiting for hints, scenes where they seem to go all the way but don't. Then the good parts. . . . *Treasures on Earth* is such a story, a coming out story, not a fully realized and knowing gay situation such as in *Dancer from the Dance*. It is a story of romance, disappointment, and true and contented redemptive love.

Carter Wilson writes anthropological novels. *Treasures on Earth* is about the discovery of the "lost" city of Machu Picchu in Peru. Hiram Bingham is the explorer (as he was in the actual discovery), Willie Hickler is the photographer in his party, Ernesto Mena is the resistant yet desiring Indian Willie falls in love with. The tone is that of a movie, like Doctorow's *Ragtime*, with many supporting characters, each one drafted for the allegorical role he or she is to play. No one has much of an inner life, except for Willie, and this is the story of his discovery.

In *Treasures on Earth*, coming out and gay liberation are ambivalently associated with racial hegemony and domination. Discovery takes over other people's turf; liberation frees that turf from domination. Romance seems to require differences in power and culture—as between men and women, or between men (or women) of different colors—differences that translate into inequality and acts of conquest. Yet love is liberating.

What is discovered when you discover Machu Picchu? The Incas did not need to have it discovered. The local Indians of 1910 did not. Rather, it is Europeans who make discoveries in the New World. More generally, relatively powerful and grasping and curious people make "discoveries." They are likely to be triumphant in battle and have their story dominate other peoples'. They find something, already there, and make it their own. What is already there is not the same as what is discovered. Discovery is a way of making it one's own, transforming it into something understood in the discoverer's own terms.

For most of us, being gay is something we discover. It, too, is already there. But only in discovery and liberation, only in coming out, does it become the role as we know it. The glow of first sex or an actual loving relationship as a gay person. Like the glow of seeing Machu Picchu.

For some of us who have the chance, discovery and adventure is continuing, renewing, sometimes play, sometimes compulsive. We cannot stay home. There's more new world to be found. And for some of us, there is life at home, one or two discoveries, coming out, eventual romance, and finally settling down. Both treasures on earth, Machu Picchu and Willie's "gay" life, are a product of modern society. Exploration, in contrast to conquest, depends on curiosity and the need for amusement in a gilded age. (Think of the space program.) Willie discovers love with Ernesto. But he settles down with Hap Meeker, whom he meets later back in New Haven. Hap is a dark man like Ernesto, Willie's "type," but now "improved" by Yale.

For many white people, color signifies the savage, and they project their desires onto him. Their fantasies can run wild, they can release their emotions. (Women function in the same way for many straight men. And I suspect that this form of racism is not restricted to white people or to the West.) Surely the savage is not innocent, but his world may not have the gay or homosexual role Western males have constructed. The projection must fail. It is the white man who is innocent, who does not (want to) understand what he is doing, who romanticizes to suit his own needs. But this is no simple story of domination or imperialism. Rather, it is one of illusion, mistakes, accommodation, affections. Ernesto is as human and needy as Willie, but he is under very different constraints.

Willie tries to possess and control his fantasy by remembering all about Ernesto, effectively leaving Ernesto no will. And he invents a kind of love in Ernesto, a love which Ernesto cannot allow himself to harbor. Willie wants Ernesto's eyes to guide his camera, seeming to submit to Ernesto. But in effect that will superimpose on Ernesto Willie's image of him. The mirroring would be complete, the mistaken love realized, if Willie controlled Ernesto. But for love that control is deadly.

Willie cannot let Ernesto's eyes take over his own. But in the end Willie is saved not by his own good sense, but by Ernesto. Ernesto knows his limits in his own world. The mirroring won't work. And then Willie comes to understand his own project as a romantic one. He is a photographer. He knows about those older virtual im-



ages that cannot be printed, that cannot be made real. An older "Uranian" [a term for a gay man of the period] on the expedition says to him much later, "Hiram couldn't find that wretched 'Vitcos' [a "lost" city] of his, but out of wanting it so badly he managed to dream up Machu Picchu." Willie: "Like me inventing Ernesto Mena out of wanting someone like him so badly."

It's not the sex or the affectional preference that makes this a gay novel. Nor is it the love story as such, although Willie's kind of romantic love for Ernesto still takes place, and his more settled domestic life with Hap is surely possible. What makes this a gay novel is the discovery, the fact that life is not given, not natural, but is a second nature. We are not immediately at home in our society. We must discover what there is at least once or twice, if not many more times. And what we discover becomes interpreted in terms of what we are looking for, what we can imagine. Of course, there are many kinds of discovery. A gay male novel is about the intimate discoveries men make about each other and about themselves, men who were not brought up for domesticity or

for being in charge of their relationships.

What we can imagine depends on what we have been prepared for, by our experience, by our conversations, by what we read. But I find I resent each new gay book or poetry reading. I think it won't be good and it'll be a waste of time. I don't need one more. *I'm waiting for the good parts*. But by now I'm out. I keep discovering that books and plays I had dismissed after reading the reviews are indeed very good—perhaps for only ten pages or in one scene, but in the gay world, our world, those pages and scenes are often worth a great deal, including the price of admission in good seats and in hard covers. We are never too gay.

*Treasures on Earth* is a good read, and on many levels. The earthly treasures are the ones we are given. For gay people our discovery of those treasures has been liberating for us. Yet discovery as such has also meant conquering and subversion. Willie discovers he is gay and Hiram discovers Machu Picchu, and both have to disturb the world around them. No wonder coming out is never so simple.

## Same Old Gay

### The Theory and Practice of Homosexuality

ed. by John Hart and Diane Richardson  
Boston, 1981  
Routeledge & Kegan Paul  
206 pp., \$9.50

Reviewed by Larry Goldsmith

Billed as providing a "new way of looking at homosexuality," this book brings together essays by theoreticians and practitioners in sociology and psychology with a common emphasis on viewing homosexual identity as an individual choice, as opposed to an "orientation" determined by environment or biology.

All the essays make an important first step in differentiating between homosexual acts, homosexual lifestyles, and homosexual identities. Diane Richardson's opening essay on "Theoretical Perspectives on Homosexuality" provides a point-by-point criticism of traditional theories which, in attempting to discover causes for a homosexual "condition," confuse the separate realities of acts, lifestyles, and identities. John Hart follows this account with an attempt to relate Richardson's theories to the history of clinical practice and the failure of psychotherapy as cure.

As Hart and Richardson move away from the idea of "homosexual" as a category to which a particular class of people belong, they move toward the conception of homosexuals as unique individuals. Their idea is to view homosexuality, not as a well-defined collection of behaviors and symptoms, but as a "complex interactive process" of individual development.

Other contributors consider identities and lifestyles in the lesbian and gay male world and the problems of lesbians and gay males in a world where legal, moral, and therapeutic principles are measured on a heterosexual norm.

It's a good start. But the failure of *Theory and Practice* is that it never gets off the ground. Not just Hart and Richardson, but all the contributors to this collection mire themselves in the worst form of social science jargon. Jargon and obscurity might grudgingly

be pardoned in a work as abstract and academic as this; some of these ideas might just be too complex to explain easily in ordinary language. But in this case, style overwhelms content. The arguments are so ponderous, so rhetorical, and so dry that there seems to be very little content indeed. There are lots of definitions in this book, lots of data, and lots of case studies. But the authors overstate their premises and fail to draw any conclusions. There is little elaboration of the data, little focus, and little clear-cut analysis—in short, there is nothing new.



BLACKBURN '82



# One for Our Side

## Homosexuality and American Psychiatry The Politics of Diagnosis

by Ronald Bayer  
Basic Books, Inc.  
NY, 1981  
216 pp., indexed, \$12.95

Reviewed by Tim Walton

When the gays from San Francisco's Society for Individual Rights zapped the 1970 convention of the American Psychiatric Association, the gossips of the infant gay lib fretted over the potential cathexis of their godchild's libido: on the object of the APA's great Index of Illnesses, the *DSM* (*Diagnostic & Statistical Manual of Psychiatric Disorders*, if you please), and on the objective of eliminating from it their sexual orientation. Nor was their worry idle. Even granting that the APA's invidious classification of gays as sick was the chief idol in the homophobic temple of this more pluralistic than tolerant society, yet how was this Church of Mental Health with its dispersed congregation and esoteric services to be effectively confronted?

There were no models for such a purely ideological struggle—not from the women's movement, that Great Mother of us all (whose own libidinal energies seem tragically about to be fruitlessly dissipated on the tidebreakers of constitutional amendment), nor from the blacks nor labor, much less from "the wretched of the earth." More so than any other oppressed and stigmatized group, "the homosexual" (that Magyar neologism) is an epistemic construction from the dispersed and incremental power of the modern social state. Gays might as easily alter their stigmatization by confronting the APA as an Eskimo prevent snow-blindness by sweeping away the snow! Disrupting its conventions, though arresting, would be permitted at its sufferance. And what could be expected from being granted an audience? For decades, the APA had proved itself impervious to the argument and evidence of Kinsey, Ford & Beach, Hooker, Szasz, Marmor, and other distinguished voices both without and within the psychiatric establishment. Indeed, gay psychiatrists, even though clandestinely clubbed into a Gay-PA of their own, dared not speak in their own behalf or on the behalf of other gays, so strong was the opprobrium visited on homosexuality in this organization of enlightenment (whose first though often ill-remembered luminary, Freud, had himself seen homosexuality as no fit reason for not certifying an analyst!).

The zappers might externalize their own oppression and give cheer to their fellows on the sidelines, but that other church in Rome could sooner be expected to renounce the divinity of its savior than the APA exorcise its homophobic demon. The gossips may well indeed have thought a likelier and more fruitful course of action to be found in, say, the enacting of a civil rights code for the gays in New York City.

And yet . . . on December 15, 1973, within four years of that first systematic disruption (and four years before the *DSM* was even supposed to be revised—before it was supposed to undergo *any* revision!), the APA's Board of Trustees decided that "homosexuality . . . by itself does not necessarily constitute a psychiatric disorder."

The story of this remarkable turnabout is the subject of Ronald Bayer's *Homosexuality and American Psychiatry: the Politics of Diagnosis*. It is an exhilarating book for gays to read, recounting, as it does, one of our battles won. It's also an exciting book to read, being drama-

tically pitched toward the Board's Dec. 15 decision.

First, Bayer treats the curious settling of American psychiatric orthodoxy on the ill-ness of homosexuality, the growing professional opposition to that dogma, and the emergence of gay liberation as both provocation and occasion for dogmatists and dissenters to have it out. Then he rolls back his sleeves and details the people, proposals, alliances and maneuvers that led—through four successive annual conventions and a hierarchy of committees, councils and assemblies—to the famous nosological reversal and its infamous ballot-box confirmation by the membership!

Any summary of these events (i.e. anything less than the book itself) is a cheat, and I will refrain from highlighting my personal favorites among the colorful and droll incidents in this history. (No, no—I can't! I'll mention one: Ronald Gold's bringing out of the whole Gay-PA at the 1973 Honolulu convention by escorting into their midst their straight colleague Robert Spitzer of the Nomenclature Committee. Gold was able to turn their outrage and uproar at their forced coming out to creative use by presenting Spitzer, who was generally sympathetic, with the oppressed colleagues whom he claimed never to have met!—thereby, surely, winning for himself the Constructive Chutzpah Award for 1973)

Finally, Bayer surveys "the aftermath of diagnostic change" in the seventies and concludes with his reflections on why the APA deleted homosexuality from its nosology and what that deletion and the baldly political nature of its process says about the APA, the value-riddenness of the disease concept, and the tenuous future for "healthy" homos in today's starboard-lurching ship of state.

Part of the drama of this study depends on Bayer's skillful narration and brisk prose. Part also depends on the clarity with which he treats the issues. This book wouldn't read like the political thriller it is if Bayer had been any less competent in either department. *Homosexuality and American Psychiatry* is "must" reading for anyone interested in homosexuality, psychiatry, or social control and change—"must" reading without, thank God, being at all musty!

Bayer's concluding reflections are worth considering. Since the APA's deletion of homosexuality from its *DSM* was not preceded by new evidence or argument and did proceed precipitately (for a conservative, scientific organization) and *was* preceded by disruption and the threat of disruption by militant gays, some have thought the shrinks caved in to the faggots. Bayer denies this, and I think rightly. Gays forced the question to the psychiatrists' attention, kept it there and presented cogent reasons for the deletion, but the psychiatrists ultimately had to be (and ultimately were) convinced for their own reasons. Even the conditions that the times were volatile and that psychiatrists were liberal were merely predisposing. It helped that the psychiatrists as physicians could see and be pained that their judgment of homosexuality as a mental disorder was used by the larger and intellectually less refined society to stigmatize and persecute gays. It also helped that as scientists (or at least as pretenders to science at the rigor of sociology) they could see that their judgment, by their own criteria, was not proven.

All these together by themselves might have been enough to effect the deletion. But Bayer sees something deeper at work as well: a fundamental redefining, during this period, of what should constitute mental illness. The changes which Robert Spitzer, the APA's unofficial chief nosologist, underwent in his own thinking between the 1973 deletion and the 1978 revision are instructive. In 1973, he argued that homosexuality shouldn't be a disease entity because homosexuals needn't experience social impairment or subjective distress. By 1978, he'd realized that these too loose criteria allowed out of the tent (horror of horrors!) all the paraphiliacs (them's the other perverts, folks). So he

devised the additional criterion of "inherent disadvantage," which for him meant anything precluding the possibility of an affectionate sexual relationship between adult human partners. Psychoanalysts, who like to think everybody inherently disadvantaged and so in need of their immodestly priced services, wanted (reasonably!) to know why something precluding the possibility of an affectionate sexual relationship between adult human partners of the *opposite* sex shouldn't be an inherent disadvantage. (I—equally reasonably—would like to know why "adult," or even "human," *should* be) But, in any case, the value judgment underlying the "scientific" determination is clear.

Equally clear is the value itself: procreation. It doesn't take fifty hours on the couch to see that homosexual relationships (affectionate or otherwise) are inherently disadvantaged if an indispensable purpose of sex is reproduction. The dispensability, the *urgent* dispensability of this purpose, however, has become clear in the last hundred years, during which humans have revealed their bacterial potential for turning the earth's surface into one vast Petri dish. More concretely, the heroic women of this century who fought for (and are still winning) their right to individually control their reproductive capacity helped discredit the value judgment that inherently disadvantaged gays. With that value unravelling and the new net of "sickness" still in production, gays slipped out into the world of sunshine and of health.

But—Bayer argues—the culture at large is still homophobic, even if anachronistically, and may demand of its "doctors" that they weave their nets finer and recapture the homosexual malady—or find themselves discredited. (This discrediting has already to an extent occurred, with the Justice Department ruling in Dec. '79 that—the APA and the Surgeon General notwithstanding—homosexuality is a disease, as decided by Congress in 1952 (!), and that the Immigration and Naturalization Service should continue to exclude these blighters from the fruited plain of America the Beautiful.

Such political regression is admittedly something to worry about. But there are greater dangers, and concomitantly greater prospects. Queers are the guards in the mod-ern day.hoosgow of sexuality.We keep them straight, the nonqueers, by being what they must all-the-time be on guard against. If we're not sick, then maybe they can relax, have sex with their sex and not get hairy palms—maybe even have sex with their sex and not be, by that, queer! Then, rather than be snowblind, we can be snowflakes, dazzling the coined eyes of the idols set on ice.

Of course, it can go the other way. Queers can become goodgays (homosexual heterosexists) and help turn the spotlight on the next sideshow attraction: the boylovers, the bushbeaters, the dykes with bikes, or (thank goodness they're always there) the drag queens. Meanwhile, the goodgays, aspiringly if futilely monogamous and not smelling of themselves when they come together in bed, can become smothered in their new-found tolerance and find a niche between "the hysterical housewife" and "the terrorized consumer" in the pantheon of patients.

"We have to insist on *becoming* homosexuals rather than to keep on obstinately repeating that that's what we are." (Foucault)

## Funny Pix

Continued from page 4



story line is sometimes hard to follow, as flash-back scenes are interspersed in the text without clear differentiation. But this does not distract from a compelling story; Gregory's characters are honest, and braver than most.

On a lighter note, "She's my two-timin', truck-drivin' Mama" is presented by Jennifer Camper, a frequent contributor to *GCM*. It is nice to see Camper's work given the recognition it deserves. "Two Timin'" is a clever two-in-one story presented underneath the lyrics to a country-western-lesbian love song. The singer has written the story of a romantic encounter, and the details come alive in the graphics below!

The cartoons featured in this book provide some good laughs—in particular, Mallory, Duck with a Difference", and Melissa Bay Mathis' work on the inner cover. For lovers of comic books or even the skeptics, *Gay Comix #2* offers a good collection of work by some talented people . . . a most enjoyable experience. I only wish I could wake up to the work of Camper, Cruse, Gregory et al. on Sunday mornings.

# A Passionate Commitment to Feminism

Elizabeth Cady Stanton/Susan B. Anthony: Correspondence, Writings, Speeches

ed. and with critical commentary by Ellen Carol DuBois, foreward by Gerda Lerner  
Schocken Books  
New York, 1981  
272 pp., \$6.95

Reviewed by Robyn Fizz

Three wild cheers for Elizabeth Cady Stanton and Susan B. Anthony. Long may they live in spirit. Ellen DuBois and Schocken Books have done American and Women's Studies a great service in preparing and publishing a book that allows these two suffragists to come alive again, and inspire new audiences.

In high school, my American history classes gave little time to women's suffrage or role in shaping events over the last 200 years. I shied away from women's studies courses in college, fearing depression, anger or boredom might overtake me should I read again and again of women's miserably circumscribed lot. As this book demonstrates, neglect is inexcusable and all apprehension groundless. *Elizabeth Cady Stanton/Susan B. Anthony* is the most rousing, effective antidote yet mustered against general apathy or yawns in the classroom.

This well-researched and edited book unfolds the history of two women's passionate commitment to feminism. In her critical commentaries, DuBois interprets the suffrage movement in Stanton's and Anthony's lifetimes, dividing her discussion of the women's rights movement in this period into three distinct phases: pre-Civil War (1815-1861); through the War and Reconstruction (1861-1873); and post-Reconstruction (1874-1906). While an overall chronological table of events might have been useful to bridge these three eras, we can draw different and important conclusions from each of DuBois' commentaries.

For example, probably for most of us, mention of women's temperance societies evokes an image of moral spoilsports. Such a response has always been easy, since these societies have generally been depicted as one-dimensional. Yet their original impetus was the protection of legally defenseless women and children against drunken, abusive husbands and fathers. Some societies were conservative, focusing on women's moral superiority, but others were not. Anthony and Stanton formed the New York State Women's Temperance Society in 1852. Among the planks in their reform effort were women's suffrage, so that women could vote "on this great political and social evil;" liberalization of divorce laws to make drunkenness just cause for dissolving a marriage; an end to taxation of women without representation; and positive legislation to give the wives of alcoholics property and child custody rights ("You would fain have women in the retirement of private life;—then protect her in the home.")

Following each commentary, DuBois has assembled a series of documents (six or seven per section). These include speeches, letters, diary selections, and reminiscences. Like many schoolchildren, I was taught to honor Abraham Lincoln, and took pride in memorizing the Gettysburg Address. Yet here are passages just as fine, forged out of the strongest possible convictions:

I cannot tell you how deep the iron entered my soul. I never felt more keenly the degradation of my sex. To think that all in me of which my father



would have felt a proper pride had I been a man, is deeply mortifying to him because I am a woman. That thought has stung me to a fierce decision—to speak as soon as I can do myself credit.

(excerpt from Stanton to Anthony, 1855)

The talk of sheltering women from the fierce storms of life is the sheerest mockery, for they beat on her from every point of the compass, just as they do on man, and with more fatal results, for he has been trained to protect himself, to resist, and to conquer. Such are the facts in human experience.

(excerpt from "The Solitude of Self," a speech Stanton delivered when resigning the presidency of the suffrage movement, 1892)

Stanton and Anthony were introduced to one another by Amelia Bloomer in 1851. Despite differences in strategy and focus, their friendship lasted through the battles of half a century. When the temperance society they formed deposed Stanton as president because of her stand against conservatism and male voting privileges, Anthony left with her. This experience stirred them to launch a vigorous women's rights campaign.

In the late 1850's both women became involved as well in the antislavery movement. After the war, they and other abolitionists founded the American Equal Rights Association, for the purpose of joining forces on the issue of universal suffrage. When several abolitionists betrayed the alliance after black men won suffrage, Anthony and Stanton became militant feminists. They started a radical newspaper, *The Revolution*, in 1868, and shortly afterward founded the National Woman Suffrage Association.

DuBois charts the divergent paths of these two feminists, and helps us to appreciate their distinctive personalities. Stanton, the mother of seven, was the more radical of the two. In her writings and speeches, she had sharp observations to make about women's sexual and political subjugation, attacked the oppressive bigotry of the church, and stood fully behind women's self-determination. Her racial baiting, when the

arguments for black male suffrage were overshadowing her own cause, is the lone weakness to be found in her comprehensive political thought.

Anthony reigned supreme as a tireless organizer. She often delivered Stanton's speeches at the meetings she rallied, and loved to do so. But her own focus—when it strayed from the Cause itself—was the need for women's economic independence in a free labor market. Unlike Stanton, who believed that women needed a thoroughgoing platform of social reform before anything could change, Anthony put her entire being into getting the vote. She wanted no other issues to jeopardize female suffrage, and willingly allied with women's federations that were essentially conservative.

DuBois sees in these two strategies indexes of the success and the failure of the early women's movement, as well as a suggestion of why, when women's suffrage was at last won in 1920, it was not followed by sweeping social change.

... Stanton had urged that women's solidarity be based on an explicit political program for social reform and women's emancipation ... [Mainstream] suffragists' decision to rely on the biological fact of gender to unite women, rather than on more political factors, may well have helped to strengthen and rebuild coercive sexual stereotypes, thus contributing to the creation of a new version of "true womanhood" against which a future feminist movement would eventually emerge to protest."

Because of Stanton's unpopular radicalism on so many issues, and her falling out with Christian feminists of the late nineteenth century, she has been chiefly remembered for her organization of the famous women's rights convention in Seneca Falls in 1848. DuBois' book redresses this historical oversight, for Stanton was a committed and controversial feminist until her death. As an historical underdog and woman of steely principle ("Society, as organized today under the man power, is one grand rape of womanhood, on the highways, in our jails, prisons, asylums, in our homes, alike in the world of fashion and of work"), Stanton will, through sheer oratorical power, attract readers of this volume more magnetically than Anthony.

Yet we are also forced to revise our image of "the mother of us all" who, through some strange, unspoken cultural osmosis, is often remembered as a frustrated if courageous spinster. Rather, Anthony was a pioneer of sure-fire spirit, totally wedded to a vision of equality for women. In her South Dakota campaign, at age seventy, she and her younger travelling companion, suffragist Anna Howard Shaw, traveled thirsty and exposed in an uncovered wagon, forty and fifty miles a day, for nine months. As Shaw remembers, "A bath was the rarest of luxuries. The only available fuel was buffalo manure, of which the odor permeated all our food." Despite her gruelling schedule, Anthony would sometimes sit up through the night discussing with urgency the work to be done. On her deathbed, Anthony "suddenly began to utter the names of the women who had worked with her, as if in a final roll call ... they all seemed to file past her dying eyes that day in an endless, shadowy review, and as they went by she spoke to each of them."

How is it that this poignant death is not as much a part of our cultural heritage as that of Nathan Hale? Because of women's perennial second-class status, her champions have been neglected or diluted by historians. It is a powerful pleasure to see the continuing efforts to right this imbalance, and an even greater pleasure to be introduced, for the first time, into the full-blooded company of Elizabeth Cady Stanton and Susan B. Anthony. They are heroes enough for any age.

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lesbian is no  
picnic...

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## Somber Stories

### Lesbian Fiction: an anthology

ed. by Elly Bulkin  
Persephone Press, 1981  
Watertown, MA  
295 pp., \$8.95

Reviewed by Cindy Rizzo

In this fiction, the simple romanticism of much earlier lesbian writing is, for the most part, absent — as it has been, except fleetingly, from nearly all of our lives.

Elly Bulkin, "Introduction", p. xxxii

But there is not one story that I can carry away with me like a favorite stone. There are long journeys and suffering, qualities of endurance and determination. An unbroken thread.

Francine Krasno, "Celia," p. 254

Like Rachel Robotnik, the writer who so desperately wanted the world to read the journal she kept while writing her famous collection of stories, *Kaleidoscope*, I too, felt that the thoughts and feelings I had while reading this new anthology, *Lesbian Fiction*, should be shared. But unlike Robotnik, the main character in a selection from this anthology, I did not diligently record all of the pains and traumas of my life that have occurred since I received my review copy, some three months ago.

Nevertheless, I do remember my first thoughts: "This is a *lesbian* book. It is by, for and about lesbians! No more skipping around looking for the one or two lesbian stories in the collection. No more speculation about the authors' motivations, intentions or sexual preferences. No more invalidation of my existence."

I read about one half of the editor's introduction and put the book on the shelf — for three months. It was only after stepped up prodding from *GCN* and my desire not to disappoint my friends at Persephone Press, that I finally decided to read the book and write this review.

I pondered my initial reluctance. *Lesbian Fiction* is, for the most part, designed to be a textbook. I recommend it wholeheartedly in that context. Not only is its coverage of our lives and experiences the most comprehensive fictional analysis to date, it is well organized and conducive to classroom use. Indeed, the inclusion of a second essay by Bulkin entitled, "Lesbian Short Fiction in the Classroom," directed primarily at heterosexual instructors, underscores the hope that this book will be used in schools. It is a must for any survey course in women and literature, any course on lesbianism and for any political study group.

But for the individual reader, outside the classroom or group endeavor, it is difficult. As someone who is an avid reader of lesbian fiction and who plows through each new novel (well written or not) in a matter of days, I intuitively recognized that *Lesbian Fiction* would be an awesome task. And it was.

I had read some of the previously published stories in periodicals when they had originally appeared. And although I reapproached them apprehensively, fearing boredom, I was pleasantly surprised that I enjoyed the second reading; greeting each story as an old friend. Particularly noteworthy in this category were: Jane Rule's "In the Attic of the House," which on the surface explores lesbian differences from an intergenerational stance, but more importantly, explores different ways of being lesbian; two excellent selections from Jan Clausen's short story collection, *Mother, Sister, Daughter, Lover* (I cannot say enough good things about her writing); Diana Rivers' "Family Reunion," a well-written tale of a lesbian mother coming out to her

teenage sons after a prolonged period of freedom and painful change in a radical lesbian community; and, finally, "I'm Working on My Charm," Dorothy Allison's uplifting story which celebrates her source of strength as a Southern working class woman.

As for the stories I'd not seen before, two were particularly notable. "The Beginning," Audre Lorde's coming out into pre-liberation lesbian life. The story, which details the writer's affair with a factory co-worker, is so well done that throughout I could have sworn I heard the whirring and clicking of machinery. This is simple, not simplistic, story telling that effortlessly conveys emotions, expectations and images. Sauda Jamal's "A Mother That Loves You" is a stirring and disturbing account of a young black woman's struggle to live with the inherited legacy of poverty and drug addiction. While we may cheer on her efforts to outwit The Man, there are no victories here.

Also disturbing, for other reasons, was Katherine Sturtevant's "Photographs of Energy and Color," a story that got me so depressed I stopped reading the anthology for a day. The theme, here, one of my favorites, is a lesbian feminist's reconciliation of two worlds: that of her own community and that of straight society. Sturtevant's Maline leaves San Francisco, after a painful breakup, to house sit in a small town in Northern California. She eventually meets Carol, a "contently" married woman whose restlessness earns her a reputation around town as a "bitch." She and Maline become lovers, but they cannot resolve their political and lifestyle differences. For a while, Carol finds it impossible to make a psychological break with her placid existence. But just as she gets in touch with her need to live as a lesbian and her love for Maline, the latter receives a hopeful letter from her ex in San Francisco and retreats back to the comfort of like-minded city dykes. Maline, the great lover of women, takes no responsibility for her foray into the world of "unawareness" and for the woman she helped to change. If lesbian feminists can act like that and still consider themselves "political," then the word has truly lost all meaning.

All selections were good choices for an anthology of modern short fiction. The short story is a difficult art form. To succeed with the reader, the author must present a small slice of life, a theme, an idea, in only a few pages. To succeed with an anthology, an editor must choose diverse pieces that are tied together with a common thread. To a large extent Elly Bulkin succeeds. Most of the selections are good illustrations of some part of that undefinable theme called, "the lesbian experience." While the stories aim to cover diversity, by speaking to the lives of lesbians of differing racial, ethnic, religious, class, age and physical ability backgrounds, the anthology as a whole does not come off as erratic or disjointed. The editorial selection and arrangement avoids the opposite pitfalls of scatteredness and monotony.

In the midst of these accomplishments lies a major flaw in the work. The anthology is biased in favor of depression and despair. Even the stories that teach us about strength and survival do so in somber tones. I don't feel, as Bulkin seems to, that "simple romanticism" has been forever banished from our lives, along with, presumably, celebration, happiness, pleasure, and exhilaration. While true that it's no picnic being a lesbian — or being working class, Jewish, physically challenged, black, Asian or hispanic — there are real highs, too. The strength we gain from our oppression comes not only from our struggles, but from our joy as well. Our fiction, to be comprehensive, must not ignore this portion of our experience.

The anthology includes only one piece of joyful fiction. It is Elizabeth A. Lynn's "The Woman Who Loved the Moon," a marvelous sci-fi styled fable. But surely something similar in tone could have been found to describe our real lives.

Perhaps this flaw is part of what makes *Lesbian Fiction* difficult. But stick with it. It's a testament to the talent and diversity contained in our community.

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DEAR Jimmy...

# Country Experience for Young Womyn A Place to Fit In

By Jay Meryl

The pressure of society's prejudices can make the world a tough place for kids from lesbian households. County Experience for Young Womyn, a lesbian/feminist camp begun six years ago in Northern California, is a place where, for two weeks each summer, female children from lesbian families can be themselves in a supportive, non-competitive atmosphere.

"It's such a relief to be here," said one camper to me as we carried her backpack to her tent. "I look forward to this every year!"

"At school, I always have to hide things," said another camper during an evening discussion on "Living In a Lesbian Household." "Kids always ask where your father is and who's that woman with your mother. It's hard to explain."

"In my school," a camper adds, "the latest put-down is that someone is gay. In my class, all two girls have to do is touch and the other kids say they're gay."

"Yeah, and how do they think we feel when they talk like that? They don't even know my mom is gay. Here, I don't have to worry about that."

The discussion on "Living In A Lesbian Household" is perhaps one of the most memorable evening activities at camp. It was at this time that I, a lesbian/teacher/parent and counselor last summer, recognized the tremendous value of Country Experience, for the kids, and also for myself.

Imagine the first day of camp — July 1981. Six lesbian counselors had arrived several days early to set up tents, settle in, get to know each other, and divide chores and

responsibilities.

Finally, the 22 campers, aged 7 to 13 years, arrive at the 17 acres of fairly secluded mountain land. "I've been here every year since camp started," brags K. to me. "And I'll be here every year until I'm past 13." Sadness appears on her face, until she adds, "And then I'll be back and be a counselor!"

There is shyness, laughter and excitement as everyone heads for the pond for swimming tests. Later, we have dinner and a group meeting to welcome campers and introduce everyone. Our community has begun.

The contrast between the first day of camp and my first day of teaching still remains vivid in my mind. At school, I hang up my lesbian self in the coat closet with my jacket. Here, the arriving kids ask me if I marched in the Gay Pride Parade, and without hesitating, say, "This is my mother and her lover. Hey, do you have a lover?" It is exhilarating to throw away the mask I usually need to protect me in my work with children.

Breakfast is at 8:00 each morning. Each day, a counselor and a rotating crew of campers cook all three meals in the outdoor kitchen under the cool shade of pine trees. The food is generally vegetarian, nutritious and high-protein. The cooking crew takes care to make sure we have enough food for everyone, including whatever guests we have as workshop leaders. At first, I am very nervous about cooking for 30 to 35 people, instead of the usual four in my family. The kids are reassuring. "Just multiply everything by 8," an old camper says.

At morning meetings, we gather

as a group, share news and thoughts. We review the day's schedule and gather in groups for chores. Groups are mixed by age, and everyone helps out with gardening, woodcutting, animal care and land clean up. While chores are being done, Health Woman checks in with every camper to see how they're feeling.

Workshops are held in the mornings and afternoons. Each year, choices differ based on the skills of counselors and volunteer help from workshop leaders, who visit camp for a day or two. This summer, we offer classes in carpentry, self-defense, theater, American sign language, poetry, health, tipi-making, arts and crafts, weaving, game-making, swimming, astronomy, mask-making, percussion instruments and others! The kids do not wander. They are given the freedom to make good choices, and they do.

The community at camp is strikingly different than the sense of group in my classroom. At school, I am constantly setting limits, dealing often with respect for others, constantly monitoring kids' choices, often reminding my students that I have feelings, too. At camp, these issues exist, but on a lesser scale. There is a strong sense of community here. Kids care for each other and are very supportive. And, I have the help of five other equally concerned women during the camp day, a far cry from teaching alone. One day, the kids want to swim in the pond, and I tell them I'm too tired to supervise it. Instead of groans of discontent, a 12-year-old says, "Oh, what you need is a backrub." In the mid-



Percussion Workshop

Jan Goodman

dle of the day, with the hot sun warming my back, I sprawl out on a towel and am given a massage, easing any guilt I may have felt about not watching the pond.

Evening activities involve the whole camp. One night, we distribute paper bags full of odd items found around camp; the kids write and perform plays involving these objects. Another night we see a women's history slide show. There is a carnival, a disco dance, a movie, some singing, or a group discussion.

The last evening at camp, we have a talent show. Most campers are involved in skits and there is true appreciation for whatever anyone has to offer. At this time, I can look back and see that many of the kids have grown and come out of their shells. I see how good so many of us feel about ourselves, camp, and the longtime friends we've made. At our closing "stroke circle," there is not enough time for campers and counselors to mention all the good things we appreciate about each of us at camp, though we spend two hours talking.

When the campers leave, the land is quiet. There are just six of us again. We spend the day evaluating the program, policies, and ourselves. We have functioned well as a collective of women from

diverse ethnic and cultural backgrounds. It is hard at first for me to hear praise about my work as a counselor. I am accustomed to a work environment where there is minimal feedback from other adults. Also, though I know I am a good teacher, it is a bit embarrassing to hear others say so. Finally, at the urging of one of the counselors, I relax, and take in the good thoughts and feelings about me. It is very healing.

In September, I return to school. It is hard to develop realistic expectations for my classroom environment, without comparing it to my almost idyllic two weeks at camp. I find I am bitter at staff meetings, because there is no support in problem-solving, and because I cannot be open about my lifestyle. Within a few weeks, I've adjusted. Camp is almost a separate reality.

Though I am totally involved in my teaching, there are often times when I flash back to camp. I look forward to returning next year as a counselor. I see children from gay families in my school feeling isolated and cautious. I remember the campers' faces, relaxed in who they are. One conversation stands out. It was the last day of camp!

Three campers had plans to go to Scout camp for two weeks.

*continued on page 9*



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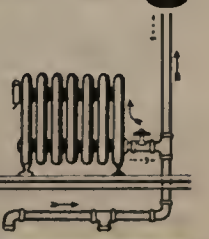
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## Pumping Up

By Melissa Wills

Michelle Greenspan keeps setting up hurdles to test her strength. She is intrigued with power. Physical power. Power that evolves from training the mind to overcome boundaries of human strength. Daily, Greenspan sweats with weights. She is a powerlifter. She speaks in sentences riddled with numbers — the pounds she has squatted or pressed, the totals she has achieved. Yet, her commitment to the sport extends beyond lifting.

"I want to be one of the strongest women in the world," Greenspan says. "I'm hoping to go for over 900 pounds total in the nationals. In the gym I've doubled 350 pounds in the squat. I've doubled 165 pounds in the bench press, and deadlifted 345 pounds." She pauses for a moment, and her hazel eyes mirror the seriousness of her next words. "I really do have a chance to win the national title in my weight class."

Greenspan's next sentence is a confession. "I enjoy being a role model. Women come to our gym and see me lifting a lot of weight. They are amazed. I tell them, 'you can be doing this too.' I want to solidify a network of women in weight training." She looks up from a plate of spinach cheese pie, and a garden salad. It is long past dinner time, but Greenspan didn't leave her business, The New England Women's Gym, (which she owns with three other women) until 5:30. Then she was off to the Cambridge-Ringe-Latin School for a meeting with the recreational director. The school is to be the site of a women's powerlifting meet which the N.E.W. Gym is organizing.

"I'm so excited," Greenspan says about the school's pledge of support. "The gym and locker

room are really nice. Holding the meet there will add prestige to the sport."

Organizing a women's powerlifting meet isn't easy. For Greenspan it's a new experience. With the location set, the biggest obstacle is out of the way. During dinner, Greenspan concentrates on details. Next to her plate is paper and pencil. She scribbles notes to herself. These are reminders to recruit score keepers, spotters, and volunteers to sell and collect tickets. Trophies must be ordered. These will be non-traditional trophies since they will have female, not male, powerlifting figurines. All preliminary work must be finished before April 17, the day of the meet. By then, Greenspan will have competed in the nationals. She insists she will be ready to lift again in her own meet. Her competition will be fierce since teams from Canada and Temple University will be among the lifters.

"We're hoping to hold the biggest local meet for women in the United States," Greenspan says. "I like doing organizational things. I like nit-working. I enjoy promoting women's powerlift-

ing." She talks about the Women's Power and Physique Association sponsored by the N.E.W. Gym. Its purpose is promoting women in all areas of weight training, body building, and powerlifting.

"It will serve as a network tool. We will help women take the exams to qualify for being national and international referees and judges," says Greenspan, a national referee. "We will provide workshops in areas of interest to people in weight training endeavors. Friday nights at the gym we'll hold training sessions for women interested in powerlifting."

Finishing a third cup of coffee, Greenspan jots a last reminder on her paper. It is late, and there are few patrons in the Cambridge restaurant.

"Tomorrow I'll have a heavy workout," she says. "Next Thursday I'll be flying to Alabama for the nationals." She slips a down parka over her plaid shirt, and slings a backpack across her shoulder. "I accomplished alot today. I feel like going back to the gym, and using the typewriter."



Michelle Greenspan

Melissa Wills

## Arts on the line

## What is Gay Art?

An Opinion by Patrick Maloney

What is gay art? Answering this question has put me through a strenuous week of thinking. To judge something in equal parts sexual and artistic is no small demand. The only possible approach is to therefore define gay and define art before attempting to link the two as one specific entity.

Not being a psychologist by trade (but a painter), defining gay is hardly my role in this discussion. I can only offer my exaggerated opinion that we are all on this planet homosexual, and spectacularly vain at that. Pushed back into the recesses of insanity by the diseases called sexism, classism and racism, we have a universe which delights in self-deception, in being forever closeted.

Finding a universal definition for art (or fine art) is a little more up my alley. My first mentor gave me a credo I still believe: "Art must be a sign of the times." It

must reflect the politics, science and culture of the day. Secondly, art must change your idea about something, no small criterion in this era of mass reproduction. Thirdly, art must be intelligent in its form and technique: the rift between "trash art" and "fine art" is forever wide.

The last requirement for fine art is also the link in this discussion for what might be considered gay art, and that is *catharsis*. It is the purge or release of the artist's sexual nature which fires the creative process. Only in a true spirit of elation or delirium can the artist's vision command a compelling presence. Some believe that to smash a sculpture or destroy a painting at the moment of completion is the only proper climax to the piece's execution.

As a specific entity, therefore, gay art would seem to have its boundaries, its principles, its dual responsibilities. But what about subject matter and content? Is the

gay photographer obligated to photograph other homosexuals for artistic acceptance? Is the gay poet prevented from expressing the joys of nature because of its non-gayness? Does a gay ballerina refuse to perform Juliet because Juliet was straight? Does the gay painter avoid pictures of pastoral romance because the subject is a political and sexual void? NO to all these questions.

What then, is gay art? By the end of the week I realized that my final reaction to the phrase gay art was the same as my first: as an art-historical term it is useless, inaccurate and even bothersome. Especially when you believe as I do that everyone is or should be or will be gay — and when your guidelines for art are as stringent as mine.

I feel that any human person who can honestly accept the fires of inner sexuality and make great art at the same time is a special

continued on page 9

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# CEFYW

continued from page 7

They are nervous and anxious. I try to be reassuring, "You'll have a lot of fun things to do there," I say.

"We know that," they lament. "But it's different there. We'll have to figure out how to act with the boys, and we just want to be ourselves. We won't be comfortable talking about our families."

"It'll be a drag," one girl says. "Here, I feel good. Here, everyone understands."

The 1982 session will be held from Sunday, July 11 until Saturday, July 24. The camp fee will be on a sliding scale from \$190 to \$300, with ten \$40 scholarships available to reduce the camp fee. In a conscious effort to have a racial/ethnic mix of campers, 40 percent of camper slots are reserved until June 1 for young women of color.

Interested campers, please send for an application to: CEFYW, P.O. Box 13, Willits, CA 95490.

Interested workshop leaders who wish to spend a day or two at camp should contact us by June 1, 1982. (Full time coun-

selors will be hired at the end of March.) We are committed to increasing our staff and workshop leaders to include more women of color, so that camp will be a diverse cultural and ethnic experience in keeping with the reality of our lives.

In order to provide scholarships to low-income campers, we need contributions from the feminist, lesbian and gay communities. Our expenses always exceed the money received from camp fees. Any contribution would be welcome and can be sent to the above address.



## The Other Holocaust: Then and Now

By Mikhael Itkin

Recently I sat in at several sessions of the San Francisco Mayor's Commission on the Holocaust. I suppose it should not really have come as a surprise, but I am still somewhat in a state of shock from learning that almost all of the Commissioners consider the Holocaust to have been "a specifically anti-Jewish event only." One of the members even went so far as to describe the destruction of an additional 5-million people (there were 11-million victims of the Nazi Holocaust, 6-million being Jewish and the remainder being Gays, Gypsies, Eastern Europeans, Pacifists, Communists, Trade Unionists, physically handicapped, mental patients, and others) as "simply fallout from the basic anti-Jewish program." Never mind that the first use of the horrendous term "final solution" was applied to Gays by Reichsführer SS Heinrich Himmler, head of the Gestapo, who said: "Two years ago when it became necessary, we did not scruple to strike this plague (homosexuality) with death, even within our own ranks." Never mind that the Dutch Council of Churches has records of over a quarter-of-a-million Gay victims...ones who went to the death camps simply for

being Gay, which is not to even begin counting the Gays who went as members of other groups.

Lutheran Pastor Martin Niemöller, in an autobiographical description of his incarceration, wrote: "In Germany, they came first for the Communists. I didn't speak up because I wasn't a Communist. Then, they came for the Jews. I didn't speak up because I wasn't a Jew. Then they came for the trade unionists. I didn't speak up because I wasn't a trade unionist. Then, they came for the Catholics. I didn't speak up because I wasn't a Catholic. Then, they came for me. And, by that time, no one was left to speak up."

Once again, facing a resurgent fascism today, we must speak up against all oppression—we must say *Never Again!* And, in order to do so with an understanding of what's coming down around us, it is clearly up to us to remember our own, our martyred brothers and sisters, since clearly no one will do it for us.

Below is a list of fascist heterosexuals, then and now. See how many of them you can link together with their statements on homosexuality:

- Rev. Jerry Falwell: National "Moral Majority" leader
- Prof. Doktor Foerster: *Sexual-ethik*, the official Nazi textbook on sexuality, 1937
- Rev. Dan C. Fore: New York State "Moral Majority"
- Heinrich Himmler: in the 1936 Gestapo speech already quoted
- Adolf Hitler: in his 1933 edict on the education of German youth
- Rev. Charles McIlhenney: "Californians for Biblical Morality"
- Nazi Youth Pamphlet: 1933 Germany
- Dean Wycoff: Santa Clara County "Moral Majority"
- Richard Grunberger: *The 12-Year Reich: A Social History of Nazi Germany*

#1. "Homosexuality is that mark of Cain, of a godless and soulless culture which is sick to the core."

#2. "Where spiritual heroism is made fun of and the sowing of one's wild oats is glorified, everything which is perverse, demonic and vile picks up courage to manifest itself openly; indeed, it scoffs at the healthy as an illness and sets

itself up as the standard of life."

#3. "The teaching of the youth to appreciate the value of the community, derives its strongest inner power from the truths of Christianity. For this reason it will always be my special duty to safeguard the right and free development of the Christian school and the Christian fundamentals of all education."

#4. "We need some rather extreme legislation in some areas to hopefully rebuild the emphasis and credentials of the traditional family. We do not want people to promote homosexuality as an alternate or acceptable lifestyle."

#5. "The new regime has proved its claim to be better protectors of family life by imposing harsh curbs on equality for women, abortion, homosexuality and (conspicuous) prostitution."

#6. "I agree with capital punishment, and I believe that homosexuality is one of those that could be coupled with murder and other sins; that it would be the government that sits upon this land who would be executing homosexuals."

#7. "I support anyone and anything that is against homosexuals. . . . No form of homosexuality will be permitted in any way, shape, or form. There will be laws against it. . . . You people have to accept the liabilities of your deviance."

#8. "Just as we today have gone back to the ancient view on the question of . . . our judgment of homosexuality — a symptom of degeneracy which could destroy our race — we must return to the guiding principle: extermination of degenerates."

#9. "Homosexuals could be stoned to death after a Biblical state is created in the nation."

### CORRECT ANSWERS:

1-G. 2-B. 3-E. 4-A. 5-1. 6-H. 7-C. 8-D. 9-F.

1982, Bishop Mikhael Itkin, C.L.C.

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## Art

continued from page 8

credit to the universe: artistically, socially and politically. When that artist is gay and out, and we can fortunately look to leaders like Rita Mae Brown, Joe Orton and David Hockney for examples, we obviously strike it rich. But because Gertrude Stein focussed on alliteration instead of Alice B. Toklas in her poems, her art is no less great and she is no less gay.

In the end, we are left with just another controversy of words, another dialectic to pursue in our idle moments. For myself, I have chosen not to utter the phrase gay art in my discussion of the arts (although I am also tempted to do the opposite, to define all art as gay art). I choose rather to focus directly on the integrity of the artist and the quality of the art. If in the course of study I learn that the artist in question is gay, I do make a mental note, smile to myself for a minute or two, say hurrah for our side, and then get back to the week's business as usual.



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### FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

### GIVE GCN A WEIGHTY GIFT

If anyone out there has an accurate, functional postal scale, we would greatly appreciate it. Ours has seen better days, and for legal reasons, we must have a good postal scale. Call Mike or Amy at 426-4469 if you can help us out. Thank you.

69 cents can buy a lot of information and enjoyment. That's what it costs to send 1 lb. of bks to a lesbian or gay friend in prison. Lots of people have given us bks, now we need some money for postage. Think about it, you spend as much to buy a cup of coffee. Lesbian & Gay Prisoners Project, c/o GCN, 22 Bromfield St., Boston 02108 or 426-4469.

### MICROFILM READER WANTED

The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

## DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

## ORGANIZATIONS

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Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

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Socialist-Feminist Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

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## PRISONERS

GAYCON Press Newsletter: news and other useful info about gay prisoners is available from U.S. Mission Outreach for \$6 per year (FREE to prisoners). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in U.S. prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles, CA 90005.

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### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



Lonely prisoner, due for release in 82, has no family or friends, looking for real friendship. Would love to hear from interested people out there. Honesty a must! Stamps appreciated. Will answer all letters. If you care write Debra Lee FILBERTH, #150367, Box 147 #130, Lowell FL 32663.

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I am 18 and have 9 months left to serve. I would like to correspond with someone that I can relate with. Christine Marie TULLO, BA #2409, 7th floor, 550 W. 20th St., NYC 10011.

I am a young female, age 23, under the sign of Capricorn. I love anything that means being free with the mind-soul-body. But mainly love is my gay way of life. Anyone interested? Dawn Marie Lee Schreiber, Box C #N07067, Dwight IL 60420-0319.

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## GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED!), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

I'm in desperate need of that special someone with whom to make my life complete. So, if you're interested in one who is sexy, loves for real and will come anywhere for that special someone, then write soon. Thomas Plalsance #93247, Camp J-G-4-L-4, Angola, LA 70712.

Gay Black man in prison. Family and friends have turned their backs on me, need true friends. Attending college. Frankie Allen 159367, P.O. Box 45699, Lucasville, OH 45699.

Lonely prisoner looking for correspondence, likes to draw and like poems. Be honest, ask anything, will answer all honestly. David John O'Brien B-32942, C.T.F.-C. X-Wing #103, P.O. Box 686, Saledad, Ca 93460.

Lonely. Wishes to correspond with someone who is understanding and sincere. Richard C. Lash. #151-790, P.O. Box 57, Marion, OH 43302.

Alive and vibrant, even if I'm locked up. Drop me a line and find out for yourself. Larry W. Clay #5323, P.O. Box 30, Pendleton, IN 46064.

I'm a young man doing very lonely time in a very backward state and would really love to hear from some beautiful people who care. I'm on the Disciplinary Unit; always locked down and desperately need to know that there are still people out there willing to care for a person although they may have made a mistake. Are there any who would not mind dropping a few lines? Darrell A. Dunaway 92274, P.O. Box 97, McAlester, OK 74501.

Gay male, very sincere young man wishes to correspond with other sincere individuals. I'm looking for friendship and a companionship situation. Prison is a very lonely place, I need to hear from you. Will answer all replies promptly. Thank you. Joe Wells #107541, Box 514, Granite, OK 73547.

In prison and need a friend to write to me. My MOM and Dad don't write any more. Please write and I'll send a picture. Thanks. Ernie Callahan, P.O. Box 900-25073, Jefferson City, MO 65102-0900.

I am a SATANIST and would like, if possible, to get in touch with someone who is also a SATANIST. I would just like to get a good correspondence going now, but am also interested in getting into a personal relationship when I get out. I will be returning to Hudson, NH when I get out. I have met several gay men in here and have made friends with them. My name is, Daniel B. Graham #40375, K. Hall Cell 220, P.O. Box 900, Jefferson City, MO 03102.

I'm called Snookie, I'm very sensitive, tender and most willing to express my more intimate feelings. In search of a compassionate, understanding individual with whom I may exchange some highly impassioned letters, which will help me defeat these fits of deep depression and loneliness. Justice Mays #39413, Box 900-AD. SEG. C-54, Jefferson City, MO 65102.

Dallas, Texan temporarily displaced in this Oklahoma prison seeks correspondence from someone who is young-at-heart, seeks the finer things in life and has the capacity to care for someone. If this fits you-write to: Robert Wagner #74035, Star Route B, Box 220, Hominy, OK 74035.

My hobbies and interests are; all water sports, playing chess, auto racing and demolition, good living, pornography and sex. At present I am not corresponding with anyone who wishes to write. Craig A. Martin. #062823 Box 1560, P.O. Box 1100, Avon Park, FL 33825.

I am presently an inmate in the segregation unit (the hole) of the Federal Penitentiary in Lewisburg, Pa. Aside from periodicals and some magazines I don't correspond with anyone and would like to do so. I am willing to answer all who care and understand. I would appreciate anything you could do the help brighten an otherwise dismal situation. Robert Brochard 16004-013, P.O. Box 1000, Lewisburg, Pa. 17837.

# Prisoners Seeking Friends

I need mail from young guys not in prison to write to and develop a relationship. I get out in 13 months. I have no funds, no family, no lovers. I've been seriously thinking about suicide. I live in a one-man cell and have been since 1975. All you young guys send mail and photos. I need someone to care for and be cared about. Write real soon. Respectfully, Larry Beerli A-00310, Box 87-N2-6-28, Menard, IL 62259-0087.

Vietnam Vet now in prison. Came home ashamed, we fought a war and lost. Came home to a shattered marriage and life. Booze, drugs and now prison. Family and friends rejected me. Is this the thanks we get? I need strength and love through correspondence. If there is anyone who cares. Gay man, 5'10", 185 lbs., 34 yrs. old and will answer all letters. Frederick Thomasser, 20117-148 M-Unit B-8, P.O. Box W, Lom Poc, CA 93438.

I am a young gay inmate and really would like to have someone to write to me. My hobbies are, of course, loving men, photography. Love has no age, please write. David Yates #158294, 777 West Riverside Drive, Ionia, MI 48846.

Need someone not of Washington to parole to. Would like to go to a gay monastery or start one. Will be able to parole 4/1/84 It takes time for the paper work. Robert Scott #624655, Cedar B-11, P.O. Box 900, Shelton, WA 98584.

Loneliness has eroded my hesitancy, to place a pen-pal ad, away and here I go... Italian, born in San Diego, very liberal minded, I am a rock music fan, a barber stylist by trade. My hobbies are varied because I enjoy doing just about anything that is pleasurable and fun. The ocean, concerts and the bedroom are my three favorite spots to practice my hobbies. I'm not an intellectual or a dummy. Just an up-front, every day kind of person. Age and physical beauty aren't significant to me. I'll answer any and all mail. I don't know if you can help me, but even if not, have a nice day... Frankie Ignazio 047589, P.O. Box 747, Starke, FL 32091.

My name is Charles Clark, I am 33 yrs. old, 5'7", 155 lbs. I am presently doing time here at London Correctional Facility. I am writing to ask a favor, which is to place a small ad in your paper for me. I am lonely and depressed and need someone to write to who can understand what it is to be lonely. Please understand that my plea is not for a hand out but a hand up. Each day at my mail call I am passed over and no one seems to care enough to visit. I need someone to care for and to know that others care for me. I do not wish to regress as many of my peers have. Many here are bitter, apathetic and have accepted defeat in the game of life. I want to live, hence I have turned to you because I refuse to give up on human kindness. Thank you. Charles Clark #150841, Box 69, London, OH 44140.

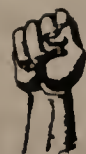
I'm lonely too. I have been here for four years trying to face the world alone. I would answer anyone's letter who writes. I'm also looking for a long friendship and relationship. Allen Longmre #88801, Camp-J-Gator-4-L-9, Angola, LA 70712.

My name is Calvin and I am looking for someone to write to. I live in Cincinnati. Calvin English 160-782, 15802 ST. RTE. 104, Chillicothe, OH 45601.

Lonely gay man, who is also a prisoner, would like to correspond with others. Michael Bennett, #44045 U/28, Parchman, MS 38738.

I am a gay male who spends 24 hours a day in an 8' x 10' cell. I need very much to hear from all the guys in the free world. I will answer all mail that I receive. Bobbie Schriver #93782, Camp J, Gar 3-L-4, Angola, LA 70712.

Currently serving 10 to 40 years flat time, now age 35. Hoping to secure a relationship and/or permanent correspondence with individuals between ages 18 and 45 as many that can respond to this ad over a protracted period. I've been a biker, a truck driver of rigs 8 wheelers, I'm 6 feet tall, Irish, brown hair, blue eyes, 175 lbs., very lonely needing lots of correspondence from all over. Appreciate; Jack Allen Hall #146823, P.O. Box 779, Marquette, MI 49855.



# Calendar

Does she?...

or doesn't he?



**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: volleyball Jay 262-4896; swimming 227-5363; basketball 236-1914; general outdoors events #s John 275-1338 and 864-0823.

## weekly events sunday

**Cambridge, MA** — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

## coming events

**Boston, MA** — Boston Gay and Lesbian Hotline (426-9371) is back in regular service Mon-Fri 6pm-Midnight (and hopes to get enough volunteers to expand services to other hours soon!)

**Boston, MA** — *The Second Wave*, a feminist journal of radical politics and literature, is opening its collective to new members. Currently all members of the collective are white and we would especially welcome lesbian, heterosexual, and bisexual women of color with radical and anti-racist politics. We'd like new members with experience or interest in: layout, graphics, advertising, fundraising, editorial work, sales and distribution. info: Sally 232-0117.

## mar 9 tues

**Boston, MA** — Cauldron Experimental Theater potluck for people interested in working at the Cauldron in some way: performing, maintenance, rehearsing, networking, producing, imagining a strong lesbian and gay base. 7:30pm. 22 Randolph St. (near Dover T stop, off Harrison).

**Selem, MA** — Pizza Party at As You Like It Restaurant sponsored by North Shore Lesbian and Gay Alliance. 7pm. All you can eat for \$4. 203 Essex St. Info and reservations: 741-0607.

**Worcester, MA** — "Pink Triangles," a film history of gay and lesbian oppression. Discussion follows. 8pm. 0L218, corner of Main & Downing Sts. Clark U. 8pm.

**Fremingham/Milford/Frenklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VTINH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT, 05819.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

## tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 878-6883.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

## 10 wed

**Cambridge, MA** — Lesbian and Gay Task Force will meet at New Words Book Store to help organize a march against nuclear at the UN June 12. 186 Hampshire St. 7:30pm. Info: Maida 426-4469.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Fran Chelland and Lori Tennanhouse. 355 Boylston. Doors open at 7:30pm and close at 8. \$3.

**Boston, MA** — Boston Community Lesbian and Gay Male Chorus now in formation. Meeting for all women and men interested in organizing or contributing ideas. Sponsored by Merrymount Music Society. Info: Rachel 742-7997, David 776-7563 or George 666-9087.

**Boston, MA** — Gay divorcees Sophie Parker and Tita Wernimont perform "Bedtime Stories," an original play tracing the nightlives of two women. Also appearing Michele Feldheim, jazz pianist and friends. Somewhere, 295 Franklin St. 7:30pm.

**Cambridge, MA** — The Women's Center has informal discussions open to all women every Wed eve. This week's topic is Class. 46 Pleasant St. 8pm. Info: 354-8807.

**Cambridge, MA** — The Boston NOW Lesbian Task Force will hold its monthly meeting at the NOW office, 99 Bishop Allen Dr. at 7pm. New members are very welcome. Info: 661-6015.

## 11 thurs

**BOSTON, MA** — GAY COMMUNITY NEWS VOLUNTEER PROOFREADING. SEE THURSDAYS ABOVE FOR DETAILS.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

**Boston, MA** — Boston Tea Party 2 1/2 meets to organize community against loss of our liaison to mayor's office. Info: 723-8327.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Boston, MA** — Project Place offers Hotline Counselor Training beginning each month and would like more people from the gay community to know of its availability. Orientation every Wed. 6:30pm. 32 Rutland Place (South End). Info: 262-3740.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-6928

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Cambridge, MA** — Daughters of Bilitis Topic Rap. 8pm. Old Cambridge Baptist Church, 1151 Mass Ave. Topic this week is "Monogamy or not"

**Cambridge, MA** — The Women's School will hold classes taught by women, for women, in Lesbian Literature, Struggling Against Racism, Self-defense, Seeking our Voice thru Writing, and other topics. Sliding scale or free if you can't afford it. Register Mar 11 and 12 for classes starting Mar. 21 Info: 492-4845.

## 12 fri

**Cambridge, MA** — Lesbian and Gay Folk-dancing. Phillips Brooks House, Harvard Yard. 7-9:30pm. Beginners very welcome. Info: 661-7223.

**BOSTON, MA** — GAY COMMUNITY NEWS VOLUNTEER NIGHT. SEE FRIDAYS ABOVE FOR JUICY DETAILS! IT'S FUN!!

**Cambridge, MA** — Am Tikva Purim Party: entertainment, food, singing, dancing and costumes. 8pm 312 Memorial Dr. Info: 254-0907. All are welcome.

**Boston, MA** — Chiltern Mt. Club. Ski Sugarloaf. Info: John (617) 275-1336.

**Cambridge, MA** — Five independent choreographers present "Speaking with our real voices," an evening of new dances. Tonight and Sat eve at 8:30pm. First Baptist Church, 5 Magazine St. (Central Sq.) Info and reservations: 491-5372 or 354-3566.

## 13 sat

**Boston, MA** — Self help workshop for fat women who want to celebrate their bodies. Topics include: the fat liberation movement; food, fat, health, and illness-debunking myths; and others. ASL interpreter available. Info: 522-9213 (voice) or 492-2938 (TTY).

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turl, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

Only my support  
group knows  
for sure.



Afternoon

**Boston, MA** — Chiltern Mt. Club. Western New England planning supper. Info: Peter (413) 734-1251.

**Boston, MA** — Join us for the founding conference of the Mass. Solidarity Coalition: Social justice, jobs, peace and equal rights. Bring lunch. Coffee, tea and donuts provided. Arlington St. Church, (corner of Boylston and Arlington Sts.). 9:30am-5pm. Info: 262-6333 or 661-0577.

**Boston, MA** — Women's Day Latin Celebration. Noche Latina Comida y refrescos. Bienvenidos Compañeros Gay! \$4 donation. Cauldron Experimental Theater, 22 Randolph (near Dover T stop). Info: 628-4384 eves.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: MAXINE HERSELF! 355 Boylston St. (at Arlington St.) Doors open at 7:30pm and close at 8. EVERYBODY WELL COME! \$5.

## 14 sun

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

## 17 wed

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) discussion group for youth 22 and under from 7 to 9pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

The deadline for Calendar items is Tuesday at noon for the following issue.